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GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

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GayCommunityNews

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March 10, 1984

Beer Gaycott "Constitutionally Protected"

Coors Anti-Boycott Suit Quashed

By David Lamble

SAN FRANCISCO — A Nixon-appointed federal judge, on Feb. 17, quashed a two-year drive by Joseph Coors, member of President Ronald Reagan's "kitchen cabinet," to use anti-trust laws to halt a gay-, minority- and labor-sponsored boycott against the Coors multi-million dollar beer empire. Coors' profits, for many years, have funded new right groups.

Judge Spencer Williams, of the U.S. District Court of Northern California, held that the Coors Boycott Committee (CBC), Solidarity, a group supporting the boycott, and gay labor activist Howard Wallace, were "constitutionally protected" in their effort to protest and apply pressure of a consumer boycott to change Coors' "use of pre-employment lie detector examinations, company policy regarding search and seizure of employees' property and policy on minority hiring." The judge

cited an unsuccessful 1977 strike by Coors' union brewery workers in Golden, Colorado as the basis for the CBC's "concern that Coors engaged in concerted 'union-busting' activities."

Coors boycott organizer Howard Wallace had, during the long legal struggle, voiced fears that, if the judge upheld Coors' use of anti-trust laws to permanently enjoin the boycott, "organized labor, gay, minority and consumer groups would lose a valuable tool for social change." Wallace cited the effective use of boycotts by the United Farm Workers Union and lesbian and gay efforts to squeeze the Florida citrus industry into firing spokeswoman Anita Bryant as she led campaigns to abolish lesbian and gay rights ordinances in Miami and around the country.

In an opinion peppered with strong language, Judge Williams labeled "far-fetched" arguments

by lawyers for the Adolph Coors Company that Wallace and the CBC were engaged in an illegal effort to put the \$800 million a year brewery out of business. Legal theories advanced by Coors' attorneys seemed to treat Wallace, an \$8.50 per hour theatre janitor, and the CBC like they were rivals in the cutthroat beer business. Judge Williams dismissed these theories as "precisely the sort of unwarranted expansion in anti-trust theory against which the Supreme Court recently warned" and added that "the anti-trust laws protect competition, not competitors." Judge Williams indicated that the Coors boycott had the same legal protections recently granted by the U.S. Supreme Court to a black civil rights boycott against white merchants in Mississippi.

Last June, Judge Williams blocked efforts by Coors' attorneys to obtain files and mem-

bership records of Solidarity, a San Francisco-based lesbian and gay activist group supporting the Coors boycott, among the organizers of which was Howard Wallace.

Wallace believes that preserving the confidentiality of movement groups' files from legal "fishing" expeditions is a crucial outcome of the case. "Had that case been lost, it would have had a chilling effect on movement members who would likely fear their names, addresses, and financial contribution records falling into the hands of ultra-right types such as Coors."

"Significantly, the judge raised the possibility of 'ulterior motives' on the part of Coors and fortunately, he left them no loopholes to pursue this issue," said Wallace.

Wallace is quick to stress the "David vs. Goliath" angle of the seven-year campaign against Coors policies. "The way I got the news was priceless. It's 6:00 in the morning, I've got a donut in one hand and the San Francisco *Chronicle* in the other. The story leaps out at me. 'Boycott Leader Sued for \$145,000.' I knew immediately that my name would be in that story."

Wallace notes that what turned the legal tables on Coors were the attorneys provided Solidarity and CBC by the AFL-CIO and the American Civil Liberties Union. It required some talented legal advice to partially even the odds against "a company like Coors which spends over \$100 million a year on public relations and advertising alone. I'm sure they gave their lawyers 'carte blanche'.... It was a foolish suit from a purely legal sense, but it wasn't foolish in terms of harassment," said



Howard Wallace

Wallace.

Wallace's role as a defendant in the anti-trust suit can be traced back to his successful effort three years ago to have Coors dropped as a "sponsor" of a public television auction in San Francisco. Judge Williams referred to it as the "KQED incident" and it sparked some heated accusations on both sides of the boycott struggle.

A reporter with a network-owned television station portrayed Wallace as threatening violence against KQED officials unless they agreed to cancel "Coors Day." Wallace denied that accusation emphatically, insisting that he spoke metaphorically. The television reporter drove the point home with clips of the White Night riots at San Francisco city hall. Judge Williams ruled that Wallace's comments fell under those "constitutionally privileged by the First Amendment." Wallace said that he sought to prevent Coors from getting 13 hours of "a commercial bonanza on a supposedly 'public' television station. We quickly in-

Continued on page 7

Second City in State to Do So

Malden, Mass. Passes Gay Rights Measure

By Larry Goldsmith

MALDEN, MA — It was a well-kept secret for three weeks, but this suburban Boston city of 53,000 people became the second municipality in Massachusetts to enact lesbian and gay rights legislation when the city council voted 7 to 2, on February 8, in favor of a comprehensive human rights ordinance.

Actually, passage of the ordinance did receive prominent coverage in the Malden *Evening News*, which spotlighted the failure of two city councillors to delete protections in the law based on sexual preference. But Boston media apparently failed to note that Malden has joined the western Massachusetts town of Amherst in speaking out against anti-gay discrimination.

The ordinance, which establishes a nine-member Human Rights Commission and a 17-member Advisory council to educate local residents and hear complaints of civil rights violations, first began to take shape after nationally-publicized racist and anti-Semitic vandalism in the city in 1982. A conference co-sponsored by the city and the U.S. Justice Department culminated in the formation of a citizens' group to write an ordinance.

City Councillor Neal Anderson, who worked on drafting the ordinance prior to being elected to the council last November, told GCN the group working on the ordinance represented "a cross-section" of the people in the city. After the organization divided itself into seven sub-groups, Anderson said, "each group worked on a different section of the ordinance. When we finally finished that process and presented it to the city, sexual preference was included."

But that inclusion — and the inclusion of a section granting subpoena power to aid the Commission's investigations — did not proceed without controversy. Ob-

jections that subpoena power would grant the commission license to conduct "witch hunts" resulted in the deletion of that section by the council several months ago.

More recently, Councillor Charles Toomajian announced he would not support the ordinance if it protected people on the basis of sexual preference because, he said, sexual preference is not a constitutionally-protected class. According to the *Evening News*, Toomajian argued that Malden should not be "in the forefront of paving the way to guarantee them [homosexuals] these rights.... I read that the inclusion of this means we condone homosexual, bisexual, and lesbian lifestyles and I don't think that's necessarily the role the city should be playing."

Toomajian failed to return several telephone calls placed to his home and office by GCN.

The assertion that sexual preference is not a constitutionally-protected class also figured in an argument offered by Malden City Solicitor Jordan Shapiro that the city could not legally expend public funds to protect the rights of lesbians and gay men. Contacted by GCN, Shapiro said he was "too busy" to explain why, but went on to claim that "there is nothing in the Massachusetts laws that allows municipalities to spend money to protect people for something that they're not allowed to protect people for."

A January 27 memorandum from Shapiro to City Clerk Anne Chisholm and Councillor Toomajian says that "while it would be legal for the City to protect against discrimination against persons due to their 'sexual preference,' the City is not required to do so, either by state or federal law. Thus, this is not an item, like 'race, creed, or color' that is yet recognized by our Courts or under our State or Federal Civil Rights acts. There is some question in my mind as to

whether the City may legally expend funds for this purpose, as the same is not listed under our General Laws as an appropriate purpose for the expenditure of public funds."

"There is no validity to that argument at all," responded Stephen Ansolabehere, a Boston attorney. "If the city council makes you a protected class, then

Continued on page 16

Gay Man with AIDS Wins Discharge Battle

By Jim Ryan

WASHINGTON, DC — A Naval noncommissioned officer who is dying of AIDS has won a months' long battle against the Navy to secure a medical discharge after having been threatened with an administrative discharge because he is gay. The officer, with the help of an attorney, sought the medical discharge so that he would remain eligible for medical treatments at a Naval hospital near here.

Petty Officer John Baskin's troubles began in July of last year when he was admitted to the Naval hospital in Jacksonville, Florida, complaining of chest pains and intermittent fevers. During his stay, he was diagnosed as having acquired immune deficiency syndrome (AIDS) and doctors recommended that he be transferred to the Bethesda Naval Hospital in Maryland, a facility better equipped to deal with AIDS.

Doctors at Bethesda confirmed the diagnosis, and a medical board convened by them found Baskin medically unfit for duty and recommended that he go before a Physical Evaluation Board (PEB), the branch of the Navy which deals with discharges for medical reasons. That board could grant Baskin an honorable medical dis-

charge from the Navy, which would allow him to continue treatment at Bethesda.

Before the PEB met, however, Baskin received notice that he was being considered for "administrative discharge from the Naval service by reason of homosexuality." At the time of his initial diagnosis in Florida, Baskin had given doctors a sexual history after being assured that anything he said would be kept confidential.

Military doctors, however, according to Adm. Elvin Museles (Ret.), executive director of the Association of Military Surgeons of the United States, are not bound by the same physician-patient confidentiality ethic that applies to civilians. Military physicians are required to report any allegations of homosexual conduct to a commanding officer.

In Baskin's case, that's exactly what happened and he found himself facing a possible discharge that would characterize his service as "other than honorable," and cut him off from the treatment he was receiving at Bethesda.

The Administrative Discharge Board met, on Jan. 6, and Baskin was represented by Harvey Friedman, a Washington attorney who specializes in security clearance

law. Friedman asked the Board to set aside the confidential statement Baskin had made to his physicians. He asked them to examine Baskin's clean record and his exemplary performance and to take into account that, without the physician's statements, the Navy had no proof whatsoever that Baskin is gay. Friedman reminded them that Baskin is not seeking to remain in the Navy, but, faced with a life-threatening disease, is seeking the medical discharge that would give him access to the best available treatment.

Friedman's arguments carried the day. Agreeing that the Navy had not proved that Baskin had engaged in homosexual activity, the Board voted 3-0 not to administratively discharge him, but to send Baskin to a Physical Evaluation Board for a medical discharge.

On Feb. 1, just when that medical discharge seemed within his grasp, Baskin received another notice. Once again, he was being considered for an administrative discharge, for a reason known as "in the best interests of the service." An obscure regulation in the Naval Military Personnel Manual allowed the Secretary of

Continued on page 7

News Notes

quote of the week

"Who is acceptable in this society? The white, bright, rich, whole heterosexual male. And the white, rich, whole, heterosexual female if attached to such a male. I know enough of these to be sure in my own mind that their values are not mine, that their judgments of me are, therefore, irrelevant to me. I have no investment at all in being acceptable to them. I can be accepting of them only as they individually reject their privilege and work for the civil rights of all people.

"The approval we crave as social animals has finally to be outgrown so that we can take charge of our lives, come to our own terms, for anyone who doesn't is truly handicapped, deluded into believing that the rewards are worth the brutalizing conformity. Some of the saddest people I know were the silverware ads of my generation; their "success" has made them no less vulnerable to despair, and more bitterly surprised for all they were promised."

— Jane Rule on "the socially handicapped," *The Body Politic*, March, 1984.

mexican group fights to keep community center

MEXICO CITY — Grupo Lambda, a lesbian and gay liberation group, seeks monetary donations to keep open their one-year-old community center.

A press release issued by Grupo Lambda states that fundraising activities undertaken by them have been inadequate to support their programs of the past year. Besides maintaining the center, the only place in Mexico where gay men and lesbians can meet openly for political and social activities, Grupo Lambda also helped to organize the fifth consecutive lesbian and gay pride march and promoted a national lesbian and gay network.

Presently the debt totals \$3333 (U.S.) which the group hopes to raise within three months. Without these funds Grupo Lambda and the Mexican gay/lesbian liberation movement face the loss of the center.

Donations in any amount will be greatly appreciated. International postal money orders payable to Grupo Lambda may be sent to: Manuel Alvarez Reyes/Apartado Postal 73-130/Mexico, 12, D.F.

virginia legislators kill gay-related bills

RICHMOND, VA — The Virginia House of Delegates killed two gay-related bills on Feb. 11, according to the *Washington Post*. Defeated in the Courts of Justice Committee was a bill to legalize private consensual sexual acts between adults. Put off until next year by the House General Laws Committee was a bill allowing gay men and lesbians to work in restaurants and bars.

The consensual sex bill, offered by Del. Bernard S. Cohen (D-Alexandria), was called "too politically sensitive" by its sponsor. Not only did opponents drag out the tired argument that the bill was "a step towards state approval of homosexuality," but they also said it constituted state approval of immoral conduct by heterosexual and unmarried persons. Cohen's conservative argument against excessive government interference in the private lives of citizens did not convince the committee to discharge the bill favorably.

The restaurant employment bill would have repealed a state law that prohibits restaurants and bars from hiring anyone who "has the general reputation" of being gay. Although supported by the state Alcohol Beverage Control Commission and the state's restaurant industry, action on it was delayed until next year.

senator criticizes censorship

WASHINGTON, DC — The censorship of a U.S. military paper's news account of West German Gen. Guenter Kiessling's recent troubles regarding accusations of homosexuality raised Sen. William Proxmire's hackles, according to the *Washington Post*.

Proxmire (D-Wis.) criticized Gen. Richard Lawson's censorship of the story about Kiessling, which was to appear in *Stars & Stripes*.

Lawson said he killed the story to maintain good relations with West Germany. "I decided that highly speculative and sensational news reports containing inconclusive allegations against a senior host nation military leader, were they to appear in a newspaper widely read by U.S. personnel stationed in West Germany, . . . could be inimical to good relations with our host nation."

Proxmire said Lawson's action is the first censorship of *Stars & Stripes* in 20 years. Some readers were also troubled by it, as a recent issue contained four letters complaining about the censorship. Lawson's decision was handed down despite the objections of the newspaper's staff.

students confer

CAMBRIDGE, MA — Seventy-five lesbians and gay men from 28 colleges and universities gathered at Harvard University during the weekend of February 25-26 for the first annual Northeast Lesbian and Gay Student Activists Conference. The conference, sponsored by the Boston Intercollegiate Lesbian and Gay Association, brought together students from as far north as the State University of New York at Plattsburgh and as far south as the University of Delaware.

Workshops at the conference centered primarily on organizational concerns for lesbian and gay student organizations. Participants also saw a series of films and heard Boston City Councillor David Scondras, a Harvard alumnus, deliver a keynote address.

A second conference is now being planned, to take place at Cornell University in March 1985.

ohio county official resigns after tearoom arrest

CINCINNATI, OH — An assistant Hamilton County prosecutor resigned his post shortly after he and an estimated 45 other men were arrested for public indecency in restrooms in downtown Cincinnati, according to the *Advocate*.

Robert W. Worth, an 18-year veteran of the prosecutor's office was arrested on Dec. 21 in a general crackdown on gay male cruising in the bathrooms. Last fall, police told the City Council that gay cruising was on the rise in the downtown area.

The Cincinnati *Enquirer*, in reporting the arrests, mentioned Worth by name in its articles, but no one else. An *Enquirer* editor defended the paper's decision to print Worth's name, saying he was a public official and that to release the names of private citizens with no public life could cause them harm disproportionate with the severity of the charge.

Public indecency is a misdemeanor, punishable by a maximum 30-day jail term and a \$250 fine. Several of the arrested men entered guilty pleas and paid a \$100 fine. Worth entered a not-guilty plea and if convicted, faces disciplinary action from city and state bar associations, as well as the possible sentence.



Marilyn L. Schrut

lesbian honored for work with elderly gays/lesbians

NEW YORK — The New York City chapter of the National Organization for Women presented the former president and co-founder of Senior Action in a Gay Environment (SAGE) with the Susan B. Anthony award. Chris Almvig was honored for promoting understanding and unity among people of all ages and sexual orientations.

Presented on Feb. 15, the birthdate of women's rights activist Anthony and named after her, the award honors grassroots activists. Almvig was the driving force behind the founding of SAGE, the first social service agency serving the needs of older lesbians and gay men.

Almvig is currently the director of social services for a HUD-sponsored housing project for older people and disabled persons. Almvig began her feminist and gay/lesbian activism in Kansas City in the early '70s. She wrote a master's thesis at the New School for Social Research entitled "The Invisible Minority: Aging and Lesbianism," regarded as the most significant contribution to research on older lesbians.

spring warning

BOSTON — As the weather warms and people venture more and more out into the streets, GCN offers its annual call to self-defense. Reports of queer-bashings reaching our office have begun their seasonal increase. In addition to the incident near the Public Garden reported in last week's paper, we've heard of similar attacks in and around the East Fens. A man was attacked near the 1270 club by three men in their early 20s who at first were friendly and appeared to be gay. Stay alert.

jesus saves

PHILADELPHIA — A group claiming to help gay people become "free from homosexual desires" has been formed in this city, according to the *Gay News*.

A spokesperson for Homosexuals Anonymous described the group as "a Christian organization." He said the philosophy of the group is that "people can become heterosexual through the deliverance of Christ."

The man went on to explain, "When I became a Christian, Christ restored me to the true nature I want to be — [that is] heterosexual." He said his becoming straight was "a matter of process" in which he was becoming sexually attracted to women.

At the group's weekly meetings, operated much like Alcoholics Anonymous, members give testimony on how they've changed and what "God is teaching them." The spokesperson said about 10-15 gay men and lesbians attend the group's sessions.

upcoming conferences

WEST HARTFORD, CT — The **New England Regional Conference on Bisexuality** is scheduled for March 17 at the University of Connecticut School of Social Work. The Ad Hoc Committee on Bisexuality and the UConn. School of Social Work Lesbian/Gay/Bisexual Student Alliance, sponsors of the conference, say that "participants are asked to recognize that bisexuality can be an honest expression of affection and a viable way of life."

Registration is \$10, \$5 for students and persons with low incomes. To register, send checks payable to "Conference" to P.O. Box 743, W. Hartford, CT 06107.

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BIRMINGHAM, AL — The Ninth Annual **Southeastern Conference of Lesbians and Gay Men** will be held April 12-15 at the Holiday Inn.

The four-day conference includes guest speakers, music, film and video screenings, workshops, exhibits and caucus meetings. Organizers hope for "an effort to facilitate further development and growth of our regional network/family."

For more information, contact Lambda, Inc., P.O. Box 73962, Birmingham, AL 35253.

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NEW YORK — The National Gay Health Foundation presents the sixth national **Lesbian/Gay Health Conference** to be held here June 16-19 at the Washington Square Campus of New York University. The conference includes the third AIDS Forum, under the auspices of the Federation of AIDS Related Organizations.

Registration fees are: \$75, regular (\$65 before May 8); \$50 students/retired people over 65 (\$40 before May 8).

For more information, write to: NGHEF/Conference, Suite 1305, 80 Eighth Ave., NY, NY 10011 or call (212) 206-1009.

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WASHINGTON, DC — Organizers of two gay and lesbian phonelines announce the first national **Conference of Gay/Lesbian Phonelines** to be held here Oct. 6-8. Conference organizers seek input from other gay/lesbian phoneline workers in the U.S. and Canada to shape the meeting's agenda.

The DC Gay Hotline can be reached at (202) 833-3234. The Gay and Lesbian Switchboard can be reached at (202) 387-4348. To contact organizers by mail, write Kim Davis, National Conference of Gay/Lesbian Phonelines, 2000 17th St., NW, Washington, DC 20009.

NEW YORK — The **Gay Fathers Coalition** has set its fifth international conference for New York City, May 31-June 2. The conference is open to all gay men involved in parenting, as well as their family members and friends.

Most conference events will take place at the Riverside Church, 120th St., and Claremont Ave., Manhattan. Registration is \$35. For more information, write the Coalition, c/o D. Roddell, P.O. Box 1443, Flushing, NY 11354.

Electoral Politics: Realistic Change Or Fatalistic Compromise for Less?

By Stephanie Poggi

A great many gay men and lesbians are working in the Jesse Jackson campaign, are members of gay Democratic clubs or other gay electoral groups, worked for Mel King or David Scondras, or are thinking about participating in the electoral arena. This phenomenon may be limited to campaigns for unusual candidates, like Mel King — or perhaps Reagan is bad enough to warrant attention even from electoral sceptics.

News Commentary

But it must be more than that. There is a growing trend toward electoral activity, not only on the part of gays and lesbians, but also feminists and leftists of all kinds, ranging from liberal groups like 9 to 5, Boston's organization for women office workers, to civil disobedience activists.

A recent forum sponsored by *Radical America*, a local socialist publishing group, confirmed this new trend. Entitled "Social Movements, the Left, and Electoral Politics: Talking About the Mel King Campaign," some participants expected debate about the value and efficacy of pursuing an electoral strategy for social change. Rather, the speakers overwhelmingly assumed the usefulness, sometimes the inevitability, of this approach.

James Jennings, a black political scientist and the first speaker at the forum, said we are in a "new stage of progressive electoral activism." The old front of battle was "the streets, schools, and courts. Now it's the electoral arena in urban America."

Does electoral politics make sense for the gay and lesbian community and for other activists who have, until the last few years, been struggling in the "streets, schools, and courts," as well as in our offices, factories, and apartment buildings? Certainly gays and lesbians in the U.S. have become increasingly involved in electoral campaigns on all levels of government, and many more of us are part of the over 100 gay partisan political groups, and at least 40 gay and lesbian Democratic clubs in the country.

One of the arguments put forth by many gay electoral activists is that we should participate because we *can*. That is, there are enough of us well-organized to qualify for the first time in history as a legitimate interest group. The goal of the National Association of Gay and Lesbian Democratic Clubs is "to help make the gay and lesbian community a permanent part of the electoral process." Members of the Boston Lesbian and Gay Political Alliance talk about our opportunity to exercise "gay political clout," and to win "important concessions from the [Democratic] party and its nominee" through our presence at the upcoming convention in San Francisco. Virginia Apuzzo says, "If we make the effort, we can make the difference."

What these statements assume is: 1) that gays and lesbians are now acceptable, and therefore must be taken seriously like any other voting bloc; 2) that the system from whom we have gained acceptance is not only equitable, but also effective, and that therefore we can accomplish something by working through it; and 3) that our previous lack of participation was largely due to a lack of effort.

First of all, are we, in fact, "acceptable," as most of the Democratic contenders for the nomination have asserted in one way or another? We certainly may be numerous and

well-organized enough to pose a danger. History attests to the Democratic Party's cooptation of groups that threaten the mainstream — the populists in the 1890s, labor in the '30s, the Civil Rights movement in the early '60s. It seems to be no coincidence that the Democratic Party holds out its hand to left movements at key periods of their activity.

Is the American electoral system equitable? As was pointed out at the Radical America forum, blacks found it difficult to exercise their right to vote, even during the recent election for mayor of Boston. And controlling who votes is only the most obvious way groups are discriminated against.

Money controls the electoral process. There are no serious contenders for the presidency who do not have millions of dollars at their disposal. By November, political action committees will have pumped more than \$100 million into the campaigns of Congressional candidates. Certainly these contributors expect and receive a return on their money. And certainly, such a process selects upper-class, straight, white, male candidates.

Do we have the money to seriously compete? Even if we can give \$10,000 to \$15,000 to Mondale, as the Washington, D.C. Gertrude Stein Club did, it's not enough to make a "friend" or to hold a candidate accountable to us. Recently, several of our "friends" in the Massachusetts state Senate failed to show up for the vote on the gay rights bill. Unless we can buy them, it may be a very long time before it is in the interests of most of our elected officials to challenge normative heterosexuality — or marital rape, capitalism, or racism for that matter. In some sense, they owe their positions to these institutions.

And, more money for them necessarily means less money for our own institutions, for the AIDS Action Committee, for our newspapers and bookstores, educational and cultural events.

Suppose, however, that the candidate is not a straight, white, liberal male. Suppose he is Mel King. While we can not deny or underestimate the importance of the coalition-building, black community organizing, and focus on real issues that characterize this remarkable campaign in this extremely racist city, we can't expect any election victory in itself to make the difference. Regardless of Mel King's integrity, the people who control the city of Boston, i.e. the banks and major corporations, would never allow him or anyone else to change life here in any fundamental way.

Even if Boston were less corrupt and less racist, no single individual could change the material and psychological basis of this society, structured as it is by institutions of privilege. Boston was not sick because Kevin White or citywide corruption or "bad policies." The U.S. is not sick because of Ronald Reagan. Our society is sick because it depends on the exploitation of the third world in the U.S. and abroad, on the exploitation of the poor, and female. A candidate like Mel King can help build a movement, but cannot simply convert our priorities to "jobs, not war." We help obfuscate this deeper sickness when we expect a candidate, however radical, to change basic structures.

The second type of argument put forth by people encouraging participation in electoral politics is summed up by Virginia Apuzzo in her statement at the recent NOW convention, "We must have a passion for the possible." Realism is the key. Yes, the system is loaded against us, and

the Democrats don't offer anything noticeably different from the Republicans, but Mondale is not as crazy as Reagan. Anyway, the argument goes, unless we get rid of Reagan, he will blow us up, and then we won't be able to discuss the merits of electoral politics anymore.

"Unless we can buy them, it may be a very long time before it is in the interests of most of our elected officials to challenge normative heterosexuality — or marital rape, capitalism, or racism, for that matter."

Revolution or big change of any kind isn't just around the corner, but is it worth our time to fight for the "slightly less crazy" candidate? It certainly may be "possible" to elect Mondale or Hart over Reagan. But all we'll get is Mondale if that's all we work for. And we'll *only* survive if that's all we ask for. Frankly, as a platform, it's not enough to inspire getting up in the morning, much less, taking to the streets.

The idea of realistic change seems, at bottom, to mean settling for less and less, like the paycuts and reduced benefits workers all over the U.S. have been forced to accept this year. It's fatalistic, not realistic, to work for a Democratic Party candidate.

Third parties, on the other hand, can be a means to *use* the electoral process for our own purposes: to raise issues, talk to people, and build coalitions. Elections, like demonstrations, rallies, strikes, pickets, forums, newspapers, and unionization efforts, can be tools. Sonia Johnson's campaign for the Presidency, although limited in its message, is a case in point. As the Citizen's Party candidate, she seeks a platform for her ideas, not a winning campaign in the usual sense. Referenda campaigns, likewise, can be good opportunities to raise issues, and talk to strangers in our neighborhoods and in our workplaces. Unlike most times we vote, they are occasions to express our views, not pick representatives to do it for us.

In all cases, we must weigh carefully our choices for political action in light of our goals. We'll never get anything we don't work for. We *do* change things when we refuse to take less, or "tone it down", when we stand by each other against a system that usurps our right to speak for ourselves or permits us to join, but only by *its* rules.

As for gay clout, gay and lesbian activists will picket outside the Democratic National Convention in San Francisco. If we have any meaningful effect on the elections, it may be in our vocal opposition to them.

happy birthday, glad

BOSTON — About 200 people attended a fund-raising party and fifth anniversary celebration on Feb. 26 for Gay and Lesbian Advocates and Defenders (GLAD). Held at a member's home, the party netted about \$3000 to support GLAD's ongoing legal work. GLAD executive director Kathy Travers told *GCN*, "We're very excited that GLAD has completed five years of work for the community."

Recent cases taken on by the Boston-based public interest legal foundation for lesbians and gay men include: an appeal of a murder conviction against a gay man in Western Massachusetts, who said he was the victim of anti-gay bias during his trial; an attempted adoption by a Maine woman through a state agency which was rejected because she is a lesbian; the rejection of an application for a parade permit by the Gay and Lesbian Alliance in Northampton, Mass.

women's blood drive a success

CAMBRIDGE — Local women donated 105 pints of blood on Feb. 25 at a women's blood drive organized by the Boston chapter of the National Organization for Women, the Cambridge YWCA and Am Tikva, a local group for Jewish lesbians and gay men.

Jennifer Jackman, the local chapter's public relations officer, said the sponsors were pleased with the "extremely good turnout. We had almost as many people dropping in to donate as had scheduled times in advance." Jackman said she thought the political component of the drive attracted people.

The sponsoring groups organized the drive as an expression of solidarity with gay men who may have withdrawn from the pool of blood donors because of possibly transmitting AIDS through donations. Jackman noted that another goal of the drive was to pressure government agencies to accelerate funding for AIDS research and services to persons with AIDS.

maryland county rights bill signed

ROCKVILLE, MD — The county executive of Montgomery County signed on Feb. 23 a bill forbidding discrimination against gay men and lesbians in housing, employment and public accommodations, according to the *Washington Post*.

Charles Gilchrist signed the bill because he "concluded that it is in the public interest" that he do so, despite the fact that he does not "approve of the practice of homosexuality." Opponents of the measure have launched a petition drive which seeks to place the issue on the November ballot, a move local gay activists say they will actively oppose.

An amendment to the bill stipulates that employers may refuse to hire a gay man or lesbian if a job involves unsupervised work with minors of the same sex.

outrage.com!

outrageous women

BOSTON — A new quarterly journal for women S/M enthusiasts has begun publication here. *Outrageous Women* is described in a press release as "a pioneering pro-S/M sex journal published by a Boston area feminist women's collective."

Co-editors Betsy Duren and Beryl Hoffstein say the journal will be as all-inclusive as possible with respect to interests, experience level, intensity and sexual identity. The co-editors seek submissions of erotica, political theory and analysis, practical information, news, reviews, graphics, poetry and humor.

The subscription rate is \$10.00 per year. To subscribe or submit, contact OW at P.O. Box 23, Somerville, MA 02143.

vassar comes out

POUGHKEEPSIE, NY — Vassar College has amended its college-wide anti-discrimination policy to include protection based on sexual orientation, according to a press release issued by National Gay Rights Advocates (NGRA). The Gay People's Association of Vassar, assisted by an associate professor of English, guided the proposed change through college channels. The amended policy will be published in the school's 1984-85 catalogue. NGRA provided information and advice to the student group and its faculty advisor.

lesbians lose second bid for "romantic evening"

LOS ANGELES — Two lesbians have failed in a second court bid to force a restaurant to seat same-sex couples in its six curtained booths set aside for "romantic evenings," according to the *Los Angeles Times*.

A Los Angeles superior court judge denied a motion by Deborah Johnson and Zandra Rolon for a summary judgment in their favor. The judge ruled that the restaurant's exclusionary policy is a factual issue that should go to trial. Last July, a preliminary injunction against the restaurant's policy was denied.

Attorney Gloria Allred, representing the women, has argued that the policy discriminates against gay men and lesbians and violates the state's Unruh Civil Rights Act. The attorney for the restaurant owner has so far convinced judges that the suit hinges on whether the restaurant rule was a reasonable regulation of conduct.

Deborah Johnson told reporters after the latest setback, "The more this goes on the more I am infuriated. It scares me to think that [the Unruh Act] is not going to be enforced. If they won't enforce it because I am a woman, maybe one day they won't enforce it because I am black or because [Rolon] is Hispanic. It is very scary."

Community Voices

men on girls

Dear *GCN*:

I had thought the day was past when 'progressive' men, either gay or straight, could lecture women about our sexuality. But then I read Richard Turits' review of *Powers of Desire* [February 18, 1984].

Turits sets us girls straight about what kind of feminism is okay and what kind is prudish. And of course he lets us know who the truly liberated lesbians are. How comforting.

Why *GCN* chose to have a man review a book on female sexuality is beyond me. If this typifies the current *GCN* staff, a little consciousness raising is certainly in order.

In struggle,
Rochelle Ruthchild
Somerville, MA

David Morris responds: Our review of Powers of Desire was originally to have been co-written by a woman and Richard Turits. When we received the review, it turned out that the woman had been unable to help write it, although her thoughts form a significant part of the review, and she requested that her name not be included in the byline. Rather than delaying further a review of an important book, we published the review we had in hand.

gays in '84

Dear Editor,

National media paints the contest for the Democratic nomination as a two-man race between Mondale and Glenn with a post-Goodman flirtation with Jackson. Because this does not accurately reflect the national straw polls, polls in states with early primaries or the vigor of the contenders' overall campaigns it is bad news coverage. It is just "bad news" for gays and lesbians because such reporting shuts out the candidate with the greatest understanding and concern for lesbian and gay rights, Senator Alan Cranston. Senator Cranston is a viable contender. In Wisconsin, Senator Cranston was a clear winner in our Democratic straw poll and is the choice of major party figures and elected officials such as myself.

The courting of the gay and lesbian vote and solicitation of endorsements from our organizations amply demonstrates our importance as a political force in the 1984 Democratic nomination. Those of us who have long worked for such recognition must be careful to watch their hands not their mouths. We must recall candidates' pre-campaign actions. Toward that end, I call to mind historical incidents with Mondale and McGovern. Both of whom are popular with progressives in Wisconsin.

In his first try for the presidency, McGovern eagerly solicited gay support and promised support for the "gay rights plank." Once the nomination was secured, the same people, so sought after previously, could not get appointments and support for the plank was forgotten.

The unpleasant events with Mondale are more recent. In 1977, when our paltry legal protections were in national jeopardy, Mondale gave a speech on human rights. The speech was delivered in San Francisco. After the speech, Mondale was asked whether Carter's human rights platform pertained to gays and whether Mondale supported gay rights. Rather than answer the questions, he left the podium. During his 1983 NOW endorsement interview he was once again asked if he supported lesbian and gay rights. His response was "I support human rights." I do not know if he had a podium to leave.

In contrast, Cranston was the first Senator to employ openly gay staff, introduced the first gay rights related bill into the Senate and has promised an executive order banning discrimination on the basis of sexual orientation, if elected.

was it your idea?

Dear *GCN*:

I was glad to see the articles about battery in lesbian relationships in your Jan. 14 issue. I hope Anne Franklin's courage will be rewarded by more honesty about the existence of violence in the lesbian community and by better handling of this problem.

However, I was disturbed by the statement from the Conference on Lesbian Battering of the National Coalition Against Domestic Violence Lesbian Caucus. Both their checklist and their singling out of lesbians in S/M relationships for special questioning about violence made me uneasy.

Why does the caucus focus on S/M lesbians? They present no evidence that battery is more frequently a part of our relationships than our vanilla counterparts. In fact, Franklin's batterer was an advocate of women's spirituality and considered herself a "healer." As Janice Irvine says, butch/femme roles don't lead to violence, and in a butch/femme relationship, the femme may very well be the violent party. You cannot assume, as the caucus seems to, that a masochist is more likely to be attacked than a sadist.

A distinction needs to be made between bad sex and battery. You can't withdraw consent retroactively. If both partners negotiate a scene in

I realize that all of us are complex beings and that some elements of our complexity e.g. union membership, race, home state, sex, etc. will and should have a compelling effect on our vote. However, I continue to assert that the behavior and attitudes of the candidates toward us as a lesbian and gay people must be of at least equal importance to any other consideration.

So the next time you are informed that it is a race between Mondale and Glenn or that a Cranston vote is a wasted vote, remember my Grandmother's favorite adage. "Saying Don't Make It So."

From the Gay Rights State,
Kathleen Nichols
Second District Supervisor
Madison, Wisconsin

Features Editor

Gay Community News is looking for a full-time Features Editor. Duties include: assignment and editing of features section, monthly book supplement, several additional supplements, supervising Calendar editor. Knowledge of lesbian and gay community important, previous editing experience helpful. Commitment to feminism and willingness to work in collective setting. \$150/week, 3 weeks paid vacation, health insurance. Inquiries to: Cindy Patton, *GCN*, 167 Tremont St., 5th Fl., Boston, MA 02111.

Speak Your Mind! In Community Voices

good faith and it doesn't work, it's easy to get scared and try to blame your partner. It may be more appropriate to try a different kind of sex or change partners rather than panic and call the battered women's shelter. I wonder if any of the S/M women who allegedly came to caucus members reporting battery were guilty or frightened about coming out and got more support for that than help dealing with violence.

Of course violence exists between S/M people. The problem is universal. Nobody is holy enough to be exempt. But I think the following are good questions for an S/M lesbian to ask herself, rather than making moral judgments like "was the sex degrading?"

1. Was the activity your idea? Or did it just happen? And afterward, did your partner tell you "you are really a masochist and that's why this happens — you bring it out in me"? Or some similar hogwash?

2. Was your partner drunk, high, angry, or out of control for any other reason?

3. Did you feel that you could express ambivalence, ask for a break, or try to stop what was happening without making it worse?

4. Do you find yourself making excuses for your partner?

5. After it was over, did you feel happy, sexually satisfied, at peace, loving, or blissful? Or were you hurt, angry, confused, or scared?

6. Did you need medical attention?

7. Have you ever wanted to leave the relationship, but decided you couldn't because you are afraid of what your partner would do if you tried to leave?

Incidentally, although discussing battery is a start, the problem of violence in the lesbian community is a lot wider than that. Some lesbians also threaten, beat up, rob, rape, or kill children, tricks, women who seem attracted to their lover, bartenders who won't give them another drink, other drivers, friends they are angry at, political adversaries, and strangers who look at them cross-eyed.

I disagree with the people who told Irvine that victims should not use the legal system. No "mediator" can enforce an agreement, and a victim of violence should not have to confront or "negotiate a contract" with her attacker. Someone who is violent has demonstrated their inability to solve a conflict by talking it over and making agreements. Prosecute the bastards and get them convicted. This is not unsisterly or anti-feminist or homophobic. Often a violent lesbian knows she has immunity simply because she is a lesbian, and will hurt several women and get away with it because everyone is afraid to call the police and other lesbians can't admit it's really happening, let alone stop it. It takes arrest, jail, and a courtroom appearance to convince the violent woman that she can't get away with this and has to stop. As a community, we need to force our legal system to serve us.

I would also point out that since "talking sense into" a violent person is ineffective, the only kind of confrontation that is liable to have any effect is probably illegal. I do not think it is wise for a group of women to confront somebody in this way. The situation is too likely to degenerate into violence, and leaves the group vulnerable to being arrested and prosecuted themselves.

Sincerely,
Pat Califia
New York, NY

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Postmaster: Send address changes to: Gay Community News, 167 Tremont St., 5th Fl., Boston, MA 02111.

AIDS Resource List

AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 267-7573

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

AIDS Action Line — 536-7733

AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

AIDS Benefit Review Committee (267-7573) or (725-4849)

Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

AIDS Hotline — (424-5916)

The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS, make referrals. Col-

lects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

Fenway Community Health Center

16 Haviland Street, Boston, MA 02115 (267-7573)

Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

Gay and Lesbian Counseling Services

80 Boylston Street, Boston, MA 02116 (542-5118)

One-on-one counseling for AIDS anxiety.

Gay and Lesbian Hotline — 6:00 pm to midnight, M-F (426-9371)

Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

Haitian Committee on AIDS in Massachusetts — 117 Harvard Street, Dorchester, MA 02124 (436-2808)

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

Mayor's Committee on AIDS — Room 608, Boston City Hall, Boston, MA 02201 (725-4849)

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

National Gay Task Force Hotline

(1-800-221-7044)

Toll free national hotline run by NGTF to provide information and referrals.

Omega Hospice and Bereavement Program 270 Washington Street, Somerville, MA 02143 (776-6369)

Ongoing free support group for gay men and lesbians dealing with life-threatening illness.

Springfield Downtown Ministry /Council of Churches — 293 Bridge Street Room 205, Springfield, MA 01103-1402 (737-4125)

Counseling and referrals.

Speaking Out

Fetishism and Simple Fucking

By Martin H. Krieger

Even if you “love men, love having sex with men, and love thinking about men,” and are sex-positive as well (to follow Eric Rofes), what are your modes of sexual realization, the paradigms of conjugation? Simply put, how do you fuck? Do specific forms of fucking have paradigmatic meanings? Do sexually active men just repeat what they have always done, increasing their *N*, and does *that* have meaning? What about the temptation to articulate, experiment with, and ornament the basic forms, and so transform them?

We want a phenomenology of sex, a catalog of what people do, their sentiments, their ways of needing and wanting. Not an anatomy of something hidden, but a recognizable description of what is of the flesh: What are the specific urges? Stained underpants? But what brand? And which stains? Just how do you move your bod to touch the “joy spot,” as Phil Andros calls it? What does it feel like when the sphincters loosen up or are breached? How many are there? *What do people actually do?* This is not simply a matter of statistical accounting, but a detailed description of the movements and desires that name our lives.

If you sucked off 2000 (different) cocks (ala Charley Shively) you have a chance to realize and develop very particular preferences, and to note subtle differences in strategy and structure, in performance and anatomy. If you’re into getting fucked, and you get fucked often enough, you have a chance to develop yet other preferences and desires, and to fulfil them as well. There are much better mouths than others, more adept throats, and better asses and more subtle grips. Even if you are willing to get your rocks off or the like in any way possible, and you do it often enough, you’ll still find some ways a bit more to your liking. You might even develop a capacity for abstraction, for *purecocksucking* for example, not unlike the capacity for abstraction supposedly instilled into scholars in other disciplines. Now this is a chance for true fetishism, an exciting possibility, at least as much as the possibility of a pure form of logic or a pure abstract painting. Purity and abstraction are almost always encumbered by history and content. Nonobjective paintings refer to specific philosophies, people, and situations. There will also be a residue of personal sentiment in cocksucking as well. So “straight male cocksuckers” (whether sucking or being sucked off) are not just doing a pure and simple act.

Getting fucked or fucking are also acts that have meaning and are not simply ways of getting off. Perhaps if only candles or Coke bottles are used, then there is simple and pure anal pleasure. And if you are hot, ass-crazy, ready to be fucked, feeling the need to be filled, ready to ask someone to shove it in, or if you really want a cock in your mouth, there is that special possibility of intense abstract activity. (By the way, one has to be careful not to confuse, conceptually that is, an anus and a vagina, and male and female anality: they have quite different meanings.)

Still, I suspect that simple anal pleasure is rare, and the identification of “female” (and perhaps passive) that goes with being fucked is almost unavoidable, especially for those who are trying to avoid it. For better or worse, parts are attached to persons, and so sexuality *is* meaning. It is impossible to forget that the penetrator is usually male, and that the dominant cultural model for fucking is heterosexual. The one who is penetrated is female, whatever “her” sexual apparatus. (This argument may well not apply to lesbians, who may use their vibrators and dildoes in much more complex and articulated ways than could be described by “getting fucked.” And it may not apply to many gay men for whom, unlike for straights, that “female identification” is politicized and becomes an integral part of their male being.)

My description of cocksucking and being fucked has been intentionally “active,” reminding us that the heterosexual convention of active/passive has little to recommend itself. Still we have to come back down to earth, and face the little woman and the kiddies. Or so must straight married cocksuckers. Now if they only fuck, they can say they are men, just getting their rocks off — since they are conventionally “active” rather than “passive.” (The term “fucking” is ambiguous about whether you are insertor or insertee, and of course it is not clear in practice which is the more active role — it depends on how it is enacted. No wonder men are afraid of being swallowed up when they fuck heterosexually.) For other men, this cocksucking is something that “just happens,” not to be dealt with reflectively or analytically — not to be dealt with at all. But gay liberation has made it much harder to maintain these notions and strategies, although from Boyd McDonald *Straight To Hell* corpus it is clear that these strategies are very much alive. (An update of Laud Humphrey’s *Tearoom Trade* may be called for.) Active and passive may no longer do such a good job in separating the men from the women. The question is not whether I am fetishistic or take a one-sided unequal role in sex. Advanced sexual liberation has made all of this much easier. But can I deduce from these distinctions of active and passive that I am still straight?

What about “men alone”: in adolescence, logging camps, the army, prisons, the priesthood? Active and passive as defenses seem still to be present, combined with the fact that “we are men — alone — needing of sex.” And they “go straight” when they get outside. But there is, it seems, a residual nostalgia for that past, a reflection of a love between men otherwise forbidden them. Once outside they have to act like men.

For the men who do see themselves as straight, and who may maintain families and by-the-way “service” their wives, what seems to be keeping the show going is that they are real men. They don’t eat quiche, but they may eat queers, although they wouldn’t ever use the word except in a magical way. This is not unlike closeted high-status gays who, fucking as much as they do or do not, are by their own reckoning still not one of us. Having what they take as culture and privilege separates them, at least for themselves, from the other folks who fuck as they do, who share their sexual desires. They will be protected from queer-bashers, not by God’s grace but by their propriety, property, and status. Or so they believe.

Now we might argue that people are not so polarized into sexual roles or so defined by them. Sex does not determine our lives but rather provides us with modes of realization. This position can be a denial of faggotry or its affirmation. So there are men and women who want to continue to be married even under a variety of guises, and let sex go on (perhaps quite intensely) on the side. Think of ancient Greece or family centered nations such as China, Japan, or Israel. I do not know how long wives will be willing to go along with these arrangements. When will men no longer be able to maintain a triple standard? For pure sex cannot avoid gender identification — the male and female meanings insist on their presence. No role will save you from those identifications, and “active” and “passive” won’t save you from being gay.

Gay identified bisexuals are playing none of these games. But they are poignantly exemplifying the dilemmas we face. They are carving out a way of *being* which is not meant to live off of the purified polar genderic types, yet in carving out a way of *living* they are trying to find roles that make a comfortable sense for their selves.

What makes these dilemmas so poignant is that there are men who are neither arrogant nor committed to sexism, who are caught in the middle. They do not want to break up their own families, and for those with high status they do not have sufficient courage to rock the high society that makes up their identities. They are in the middle of a transition, one that may never settle down for them. Why does a man in his mid-forties, whom I find quite metaphysically sympathetic to me, who has met a new woman in his life while he is still married (his wife having met a new man, it seems), then announce to me he is bisexual (although he has never acted on it) when I tell him I am gay? Sure, it is sharing. But intimacy is not a sufficient reason for why he told me of his latent bisexuality. Men’s desires for each other are so problematic we may not know how to say “I want to love you.” Or “I have these desires, but I may not be willing enough to realize them — and you are for me a chance to try them out, albeit tentatively.” Or, “Let’s fuck. I want to see how it feels.”

So far I could see clearly how I felt both politically and morally about each of the men I’ve mentioned.

But I was thrown off my ideological and judgmental horse by Jerry, 26, married with two kids, who always knew he was gay. Stationed in the South, he was in the Army — thought it might straighten him out, and he is still in love with one of his buddies — when he

met his wife to be. He saved her from parochial and rough men; she gave him the chance to have the children he always wanted and a family life that would maybe save him from homosexuality. He works in a factory, goes to college on the side, takes life as it comes, doing his best, an honest working man. Things work out, he’ll make something of himself, he is hope and charity and faith. He’s told his wife, but she’s not so demanding about sex. Maybe she’ll meet another man — he just hopes that man will be a good person. Jerry is complex and subtle, just because the contradictions have to be lived with, no macho duck no playing games. No denial, no defense of status or exclusivity (of being straight or gay). But he’s yet to have sex with a man.

My categories of sexual desire fail me, as perhaps they fail for him.

* * *

A phenomenology of sex might lead us to a notion of pure sex, something that might be separate from sexual identity, but that abstraction does not hold up. Straight cocksuckers take that notion of pure sex and convert it into a denial of being gay, a defensive stance that denies us all. Some of the men in the middle are still defended by the fact that they don’t do that something, that pure sex, that would make them gay. And then there are men like Jerry, open and tender and modest, where sex is never pure, where it is a part of the life and love and relationships which configure our lives. Their example forces me back to the issue of loving men. The question “What do you do?” gets lost in the question “How do you live?” For these men, at least, being gay is a way of life. My anger at straight cocksuckers’ denials must for these men yield to touching sympathy and wonder.

Simply fucking and fetishism, paradigms of perversion, are achievements of gay men after those men affirm that they are gay. What gay men then do (or do not do) does not change the facts of their sexual identity. These acts have been transformed by the quality of men’s relationships with each other. The abstract is now concrete. Sexual acts can no longer be signs of being a man vs. being a woman. They are signs of being a man as such. Gay liberation is not only a matter of fucking. It is the transformation of the meaning of sexuality.

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“Speaking Out” is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to “Speaking Out” should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111

If you stick with us...

you can become a member of the lesbian and gay movement’s newspaper of record.

The *Gay Community News* was first published in June, 1973, just prior to Boston’s annual lesbian and gay pride march, and has published weekly since. Initially a mimeographed newsletter and calendar, *GCN* was started by a group of lesbian and gay activists who needed a better way to communicate with each other and the community. The newsletter soon grew into a 16-page tabloid, with its own office and (under-) paid staff. *GCN* has always seen its purpose as providing a forum for discussion of the many issues important to our diverse community, as well as providing the news and features essential to developing an informed and politically active lesbian and gay community.

GCN has always been operated as a non-profit collective depending heavily on the input of an active volunteer membership and elected Board of Directors. Anyone demonstrating an active and extended commitment to working on *GCN* can become a member and help determine the policy and direction of the paper through monthly membership meetings. We *need* volunteers in order to get the paper out each week and, equally important, to maintain the broad base of perspectives that makes us a *community* newspaper.

Being a community newspaper means that *GCN* is not an organ of any person, business, or movement faction. *GCN* attempts to serve a politically and geographically diverse lesbian and gay community. We need your input in letters, Speaking Outs, articles, news tips, volunteer time, and money. If you have always wondered what it was like to work with a committed group of lesbians and gay men on a newspaper, give us a call. Below are some of the areas where we especially need volunteers:

<i>Circulation...</i>	help put <i>GCN</i> in the plain brown wrappers and mail it out! Call Chris Guilfooy, or just show up.
<i>Promotions...</i>	help put together the mailings and projects that get people interested in <i>GCN</i> . Call Richard Burns.
<i>News...</i>	writing (especially non-Boston), transcribing interviews and news stories, investigative research, indexing and filing. Call Sue Hyde.
<i>Features...</i>	writers, reviewers (movies, books, dance, theater, music, etc.) indexing of reviews. Call David Morris.
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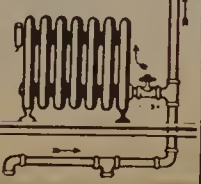
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Describing the Elephant

AIDS Related Complex: Social, Medical Conundrum

By Christine Guilfoyle

BOSTON — As the AIDS epidemic continues, community groups, medical providers, researchers and governmental agencies such as the Centers for Disease Control (CDC) are coming to grips with the broader scope of AIDS. The current CDC definition restricts AIDS to previously healthy persons who have Kaposi's Sarcoma (KS) or pneumocystis carinii pneumonia (PCP) and certain other "opportunistic infections," infections that become life-threatening in people with an underlying immune disorder. This definition is seen by many closely involved in AIDS organizing and research to be too restrictive and not indicative of the full range of persons who may, to varying degrees be ill, with AIDS or AIDS related illnesses.

Early on, people with some of the symptoms of AIDS such as fever, unexplained weight loss, fatigue, general malaise, lymphadenopathy (swollen lymph glands) and T-cell inversions (the reversal of the typical ratio of "helper" to "suppressor" cells which play a part in the body's immune system) were sometimes called "pre-AIDS." However, this turned out to be an inaccurate label, not only because it frightened those who were labelled such, but also because the label simply was not true. Most people with these symptoms would not go on to develop AIDS.

At the meeting of the New York Academy of Sciences this past fall, James Curran, M.D., the head of the AIDS Task Force at the CDC, said that he believes the reported cases of AIDS may be only ten percent of the total number when the broad clinical spectrum of the syndrome is taken into account. As of February 13, the CDC reported 3452 cases of AIDS; 1488 of whom of whom have died. If Curran's guess is correct, this would mean that almost 35,000 people are affected by AIDS or AIDS related illness in this country.

John Mazzullo, M.D., a member of the Mayor's Committee on AIDS in Boston, believes that "AIDS is a spectrum of illnesses ranging from full-blown AIDS, with opportunistic infections and cancer to subtle signs, such as chronic fever, fatigue and diarrhea."

Community groups such as the Boston AIDS Action Committee and the New York Gay Men's Health Crisis are seeing more people who would not meet the CDC definition of AIDS, but who are, nonetheless, sick. While some of these people may eventually develop AIDS, most will not. Some will get well and others will continue to be vaguely or mildly ill. Current estimates are that anywhere from three to 50 percent of these people may develop AIDS.

Donald Abrams, M.D., a medical researcher in San Francisco, is currently conducting a natural history study of men with persistent lymphadenopathy, a symptom frequently seen in those who develop AIDS. Although lymphadenopathy is a common phenomenon which can be indicative of almost anything from a head cold to more serious diseases, it has been observed since 1979 that some gay men are presenting this symptom without apparent explanation. Swollen glands are a positive sign in that it says the body is fighting an infection. The immune system is working.

In San Francisco, lymphadenopathy has become a common occurrence with estimates that 25 percent of area men exhibit this symptom. Abrams said, "Lymphadenopathy is related to

AIDS but we still don't know the actual history of the problem.

In Abrams' study, five out of the total 200 men have developed AIDS. And one thing that Abrams has observed is that the five people whose swelling has gone down are the people who have developed AIDS. He speculates that the body's immune system has exhausted itself.

Symptoms Shared, Not Outcomes

In recognition that there is a wider group of people who are not recognized by CDC, a new term has begun to come into use: AIDS Related Complex, or simply ARC. While people in this group share some symptoms and problems in a general way, it is very important to note that the term does not have prognostic value. Like the men in the Abrams study, what people in this group share are certain symptoms, but not necessarily a common outcome.

The term has the advantage of recognizing people who are ill but who do not fall into the CDC categories. It also better recognizes the extensiveness of the AIDS epidemic and allows us to think about AIDS in broader terms.

Its primary disadvantage is that it encompasses so much it becomes less useful to researchers who are interested in learning more about the origins of AIDS. And because of its close association with AIDS, the term ARC can generate unnecessary fear.

Ron Vachon, the director of the National Gay Health Education Foundation and a member of the steering committee of the Federation of AIDS Related Organizations (FARO) has mixed feelings about the term. "A number of people in FARO are concerned about the use of the term ARC because of the hysteria it could generate. ARC still sounds like AIDS to people diagnosed. Despite some people urging that we not use 'AIDS Related Complex' terminology, [the FARO steering committee] passed a resolution urging members of FARO to serve these people as well," Vachon told GCN.

Another reason that such a term can generate fear is although it is closely associated with AIDS in our own minds, many of its symptoms can be indicative of a whole range of mild and common illnesses. This cannot be stressed enough. Mild illnesses in high risk groups are not necessarily suggestive of an underlying immunological breakdown.

Mark Chataway, of the Gay Men's Health Crisis in New York, observes that the "vast majority of people we run across who say they have AIDS, don't. They have AIDS Related Complex."

In Boston, members of the Mayor's Committee on AIDS are currently putting together a working definition of ARC. Larry Kessler, the coordinator of the Boston AIDS Action Committee and a member of the Mayor's Committee, says, "It's really hard to find 25 words or less to define ARC. It's a combination of factors, AIDS symptoms without the Kaposi's sarcoma and the pneumocystis carinii pneumonia (PCP). [It may include] generalized lymphadenopathy: swollen lymph nodes in two or more areas, fatigue, general malaise, fevers, night sweats, a decreased immune system after screening. Burkitt's lymphoma and Hodgkins disease may also be a part of ARC."

Defining the Population

Researchers, in particular, need to define the population precisely so that they can observe what seem to be key factors. There is

disagreement among these researchers about the term, with some even feeling that the term is so broad as to be meaningless. But once again, there is an appreciation for the scope of the syndrome.

Donald Abrams said, "I don't like the term. The term as it was made up was more encompassing of the group of men who had persistent lymphadenopathy and those with prodromal (other symptoms such as fever, weight loss, and T-cell inversions) symptoms. One of the problems with this term is that it's an umbrella term with too many different entities."

David Ostrow, M.D., researcher from Chicago and founder of National AIDS Prospective Epidemiology Network (NAPEN), said, "I think ARC should be reserved for things that look like AIDS but in fact have some known prognostic implications for the patient but don't make it into the CDC definition. People with other vague symptoms should get another term like 'prodromal syndrome'. Those are the ones where we don't know what the relationships to AIDS are."

Terminology aside, in discussing why the people who fall under the category ARC might be an important piece in the AIDS puzzle, John Boring, the AIDS project coordinator for the National Gay Task Force says, "One theory is that AIDS is caused by a putative agent, microbial in nature, probably a virus. And the reason that lymphadenopathy, fatigue and some of these [milder] symptoms [show up], but not the severe expression of [AIDS], is that some people have been exposed to the agent, but it has not been expressed by them in a severe form. They've managed to deal with the infection more successfully than another person with full-blown AIDS."

Abrams is intrigued by the ARC group saying, "They're definitely an important group to follow in natural history studies. The differences between people who develop AIDS and those who don't might be some significant help in understanding the immune system."

AIDS Carriers?

A question about those who have ARC is whether they might be AIDS carriers. John Mazzullo says that there is no answer to this question at the present time. Bob Andrews, the media coordinator for the Boston AIDS Action Committee also brings up the issue by saying, "We just don't know a lot about AIDS, how it is transmitted and its incubation period. There is a question about whether these people are more or less apt to pass it on."

But this is a highly speculative discussion. The vagueness of the term "ARC" may create undue confusion, for if you lump everyone who doesn't fit into the CDC's AIDS definition into the ARC category, then you will certainly include some persons who are gravely ill and who do not appear to be successfully fighting the infection.

Abrams says, "We have both non-Hodgkins lymphoma and Hodgkins disease on the increase [in San Francisco]. We know these men have a form of AIDS, even though CDC does not classify them as such. But do you want to call it ARC?"

The Boston Aids Action Committee has formed a support group for people with ARC. In this group, people can discuss their unique problems, the difficulty of living in this gray zone. Kessler also says that the group can pro-

Continued on page 7

Mondale Zapped

BOSTON — Lesbians and gay men showed up in force at a \$50-per-person fundraiser for presidential candidate Walter Mondale held on February 28, the night of the New Hampshire primary, at the Park Plaza Hotel in Boston. The presence was intended not strictly as a show of support, but as a "zap," with same-sex couples taking to the dance floor and an abundance of pink triangles appearing on lapels throughout the ballroom. Lesbian and Gay Pride Committee member Marsha Levine managed to slip Mondale a button from last year's Boston Pride March, which the candidate quickly pocketed. Participants in the zap said they wanted to remind Mondale of the importance of the lesbian and gay vote and urge support for their concerns.

Whether from shrewdness or a belated sense of social justice, Mondale has finally gone on record in support of the federal lesbian and gay rights bill now



Susan Fleischmann

languishing in Congress. At a February 16 reception sponsored by the National Organization for Women to commemorate the 164th birthday of Susan B. Anthony, Mondale said "I have consistently indicated my support for a legislative remedy to the problem of discrimination. It is clear that the Moynihan bill (S. 430), is a carefully crafted

'piece of legislation that represents the best solution.'

NOW President Judy Goldsmith added that Mondale's "support for an end to discrimination against lesbians and gay men was an important factor in our endorsement, and we are pleased that he has joined us in supporting S. 430."

ARC

Continued from page 6

vide support for people whose condition has been underestimated by medical providers. "Many say they have been [treated incorrectly]. They've been told that there is nothing wrong with them or were told that they had mono without getting the workup they need."

While the Abrams study mentioned earlier is particularly interesting in light of recent observations that as many as 25 percent of the men in San Francisco's Castro area may have lymphadenopathy, it is not the only study underway.

Beer

Continued from page 1

formed KQED management that union members and other boycott supporters were part of that 'public.' "

Wallace notes that another issue that weekend Coors' case was their unwillingness to open their books for inspection by Coors boycott lawyers and the judge. "I said all along that Joe Coors was a real 'control freak' and he was unwilling to have us get as intimate a picture of the running of his business as he wanted to obtain of our boycott.

"In the end, I think it weakened his case for damages. Ironically, I think the boycott has cost him many more times the \$145,000 they were seeking. Coors used to be the number one beer in California and now Bud[weiser] is far ahead and I think the boycott, especially in the gay community,

Navy

Continued from page 1

the Navy to "direct the separation of any member prior to expiration of that member's term of service after determining it would be in the best interests of the service."

Unable to prove that Baskin engaged in homosexual activity, the Naval officials were now trying to kick Baskin out for being homosexual. The notice that came to his hospital bed read: "Separation in your case is in the best interests of the Naval service because homosexuality is incompatible with Naval service. The presence, in the Naval environment, of persons who engage in homosexual conduct or who, by their statements, demonstrate a propensity to engage in homosexual conduct, seriously impairs the accomplishment of the Naval mission.

"Your presence adversely affects the ability of the Navy to maintain discipline, good order, and morale; foster mutual trust and confidence among service members; ensure the integrity of the system of rank and command;

There is still much scientific discussion going on about what factors are important to examine and what the results of different studies really mean. Scientific inquiry, particularly when dealing with something as complex as the human immune system, is a slow and arduous process.

Imagine the immune system as the proverbial elephant: the person studying lymphadenopathy may be looking at the animal's trunk; the person studying the T-cell ratio may have the tail. When researchers and others argue about whether and how to use terms like ARC, they are trying to

played an important part in that sales drop," noted Wallace.

The Coors Boycott Committee will intensify their efforts in the 36 states around the country where Coors beer products are sold, including some beers that are Coors but are sold under a different label, like Killian's Irish Red.

The Coors boycott may take on added significance amid rumors that Joseph Coors is being considered as a replacement for Edwin Meese as presidential counselor to Ronald Reagan. That story appeared in the Washington *Times*, a conservative newspaper funded by the Rev. Sun Myung Moon. The *Times* story is accompanied by an editorial cartoon showing a huge Coors billboard outside the White House. An aide, in the caption, says to the President, "Mr. President, a lot of people think you need to replace Ed Meese." President Reagan replies, "So I've

facilitate assignment and worldwide deployment of service members who must frequently live and work under close conditions affording minimal privacy; recruit and retain members of the Navy; maintain the public acceptability of the Navy; and prevent breaches of security."

Accusing the Navy of "acting with the mentality of a lynch mob," Friedman decided to play hardball. He prepared a temporary restraining order and reminded Naval officers that the "in the best interests" action can only be taken when other ways of discharging the service member, such as by medical discharge, are inapplicable.

Friedman cited cases in which civil courts have found against the military for violating its own regulations in attempting to discharge service members. He warned that if the Secretary of the Navy decided to institute this "Draconian measure" against a man with AIDS and establish a "policy that seriously ill members will be sum-

agree on a description of that part of the animal they are studying. The more they tell one another about what they are finding, the larger the picture that emerges.

What some of this suggests is that persons with vague symptoms being included in ARC, particularly those within a high risk group, should be seen by a medical provider who is knowledgeable about AIDS and other ailments common among gay men. Persons who are unsure whether to go to a doctor, or where to go can call any of the AIDS resources listed in *GCN* or can call their nearest gay hotline for more information.

noticed."

The latest episode in the Coors brothers saga comes in the Feb. 24 edition of the *Rocky Mountain News* in Denver. A story by news staff writer Tom Schilling quotes William Coors' remarks to a group of minority business owners. On the subject of the intellectual capacity of black Americans, says William Coors, "It's not that the dedication among blacks is less. It's that it's greater. They lack the intellectual capacity to succeed and it's taking them down the tubes."

Reporter Schilling said the remarks by William Coors, chairman and chief executive of the Adolph Coors Company, were "greeted by a few nervous laughs in a crowd of 110 minority business owners, including a number of blacks, attending a day-long seminar."

marily discharged and dumped in the streets by the military," a tremendous public outcry would result and Friedman would lead it.

The Navy backed down and decided to abandon its attempts to administratively discharge Baskin. He seems destined for the medical discharge he so desires.

This is not a story about a gay man attempting to remain in the Navy. It is the story of a gay man's attempt to remain alive, by battling not only a horrible disease, but an incredibly inhumane bureaucracy.

At 26, John Baskin lies in his hospital bed, perilously close to death. His body has been weakened by bouts with pneumocystis carinii pneumonia, one of the opportunistic diseases associated with AIDS. Another AIDS-related disease, cytomegalovirus retinitis, has left him blind. While the victory over the Navy has little impact on him personally, it will certainly help others in the military who develop AIDS.

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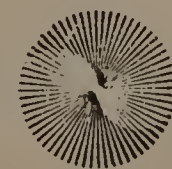
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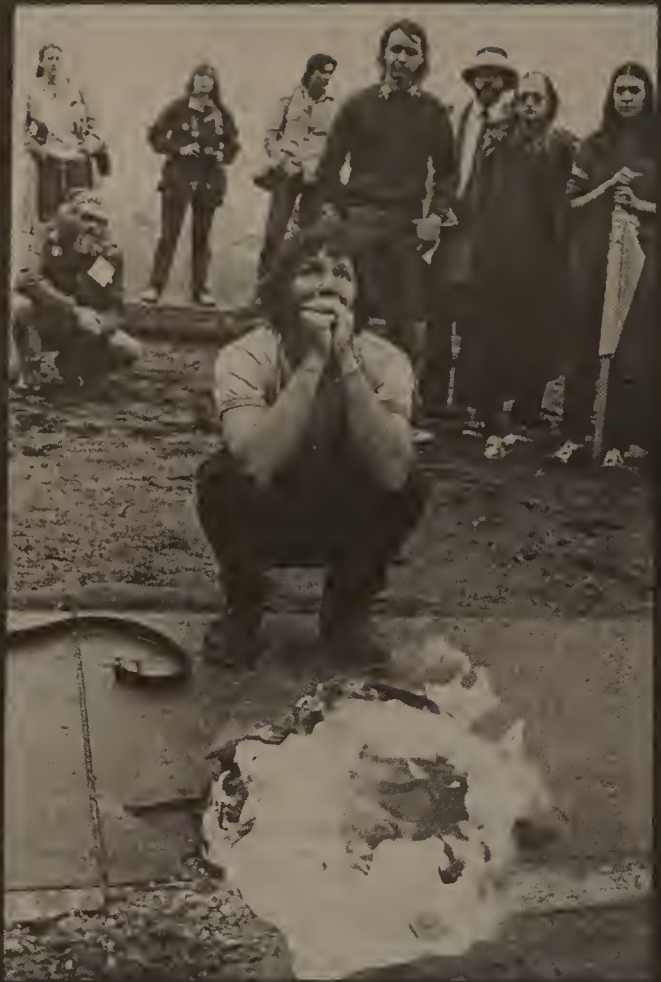
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Ellen Shub

"On my first visit to the Pentagon this ex-Marine captain came in full uniform. Silently he took it off piece by piece, placed it in a pile with his honorable discharge certificate, poured kerosene and lit it aflame. With tears in his eyes he asked forgiveness for his actions in Vietnam. I feel the photo captures well an unforgettable and intense emotional moment from April of 1980." (comments by Ellen Shub)



Susan D. Fleischmann

"This photo was taken at the first lesbian and gay demonstration that I ever attended, protesting Anita Bryant's visit to Boston in September, 1978. Other of my photos from that demonstration appeared in *GCN*, another first for me. So, this photo underscores the documentary nature of my work.

There is a tension between the man and the woman that speaks of the larger tensions that lesbians face in their relationships with men. I like the woman's obvious pride in and love for what she is doing, and for who she is. There is a political element in this photo that appeals to me. I also like the composition and shapes in the image, which satisfies my desire for good craft. (comments by Susan D. Fleischmann)



JEB

"I decided to make photographs which would require me and the viewer to face the present hatred and hostility towards Jews and Lesbians. I believe that our enemies always look stronger from a distance and that literally facing up to them empowers us to struggle against them. That is why I go with my camera to be an eyewitness to the reality of anti-Semitism and other oppressions. In this way documentary photography can lead to resistance." (from an essay by JEB to be published in *Countervisions*.)



Lesbian Herstory Archives

Lillian Foster in a Lesbian Herstory Archives photo from the 1940s.

By Maida Tilchen

Lesbian photographers will be honored with this year's Oasis Awards (although the ceremony at which the awards are traditionally given has been cancelled due to unforeseen circumstances by organizer Maxine Feldman).

Although the work of all lesbian photographers is being celebrated, specific recognition goes to Joan E. Biren (JEB), Ellen Shub, Susan D. Fleischmann and, for their work in documenting the lives of lesbians photographically, the Lesbian Herstory Archives. In addition, a surprise award is being given to photographer Donna Washington. (The surprise award was not announced in time to include Donna Washington in this article, but watch *GCN* for an interview in the near future.)

The awards event has given me a good excuse to do something I've always wanted to do: ask some lesbian photographers about their work. I've had the privilege of watching the women interviewed here while they worked, by which I mean I've held my breath with worry hoping that Ellen Shub wouldn't get arrested "accidentally" while photographing a demonstration; I've empathized when Sue Fleischmann, standing high on a rickety ladder, had to convince a group of anxious lesbian poets that they could calm down enough to smile for the camera before an important reading; and this past August I ran into JEB in the very early dawn at Seneca Women's peace camp, already awake and photographing while most peace campers still slept. Seeing one of "our" photographers at a demonstration always makes me feel secure that the event will be recorded for posterity — and also makes me hope I'll be seeing the photos soon in a publication.

For these four interviews, I didn't try to get an in-depth story on each woman; space in *GCN* definitely would not permit this. But I asked each one the same questions and tried to include as much of their answers as I could. These questions were: why did you become a photographer?; what do you want lesbians to see in your work?; what do you want non-lesbians to see in your work?; and what advice would you give to amateur photographers? I also asked each one what she would do with unlimited time and money, because I so often wonder what lesbian artists of all kinds could do with greater resources.

ELLEN SHUB

is a constant sight at demonstrations for progressive causes in the Boston area. If you ask her why she takes photographs, she'll soon turn her answer into an explanation of the political issues raised by the people she photographs. From her work, she hopes that viewers will perceive "not necessarily how I feel about what's happening, but what the people in the photos feel about what they are doing."

But it's clear that Ellen feels her photographs will aid social change. "I enjoy photographing things that don't necessarily get exposure in the major media, because of who owns it and the way it supports itself. What you see on the news every night is not my idea of what reality is. There are things going on that aren't getting coverage and there's also the need to present images that allow us to look to the future and envision survival and the fulfillment of our needs."

Ellen started out in the major media and worked for ten years in children's, news and public affairs programming for employers such as NBC, Westinghouse and some local Boston TV stations. Now she is a full-time free-lance photographer, enjoying the freedom to choose what she works on. She supports herself by selling photos which appear in various alternative and mainstream publications, textbooks, record album jackets, brochures, annual reports and slide shows.

Although Ellen is best known for her photos of demonstrations, that is not all she does. A recent assignment had her shooting portraits of people in their neighborhoods. She also enjoys nature photography.

Ellen doesn't think of her photographic work primarily as lesbian work. "I don't back off from who I am, but it is far more important to me to promote the work on its photographic merits than to promote myself as a lesbian photographer." However, lesbians and gay men often appear in her work because she feels that they are so often in the forefront of activities to prevent nuclear genocide and to create a more livable culture. Ellen also credits her Jewish heritage as an influence on what she chooses to value and shoot.

Given unlimited time and money, Ellen would like to finish two book projects. One would cover the nuclear fuel cycle and the lives of the people it touches, including nuclear power, nuclear weapons and the international peace movement. She would like to travel to Europe to photograph the movement there. She would also like to publish a book of the many photographs of the women's movement that she has taken over the years, ranging from demonstrations to photos of notable women. She would also like to work more with color film.

Ellen is currently very concerned about two recent incidents in which federal police prevented her from photographing protests in federal buildings in Boston. One was an anti-draft demonstration at the post office, another a sit-in at Congressman Tip O'Neill's office protesting the Grenada invasion. She says, "I believe that if people have information that is truthful about reality they will make more intelligent choices, but this becomes progressively more difficult when we get less and less information."

JOAN E. BIREN,

who signs her photos "JEB," says that the first photograph of lesbians she took was of herself kissing her lover. Later, after joining the legendary Washington, DC feminist collective "The Furies," she photographed that group and then larger and larger groups as the lesbian feminist community began to grow and thrive.

"When I first came out as a lesbian in the '60s, I couldn't find photos of lesbians to look at. When I finally did find photos, they weren't done by lesbians and they were very negative. So I decided to make images of the kind I was looking for. Also, after years in academics, I was burned out on words and wanted to change the medium I was working in. So it was a combination of wanting to photograph and wanting to photograph lesbians' lives. And after 14 years it has not ceased to be a compelling subject."

Eye to Eye: Portraits of Lesbians, a book of JEB's photos published by her in 1979, is still available. She also contributed the photo essay in the book *Nice Jewish Girls: A Lesbian Anthology* and has done numerous covers for lesbian and/or feminist record albums and books. Her 1984 calendar, "Seeing Women," is a collection of photos by 12 women photographers, many of whose lesbianism she documents in the biographical blurbs included with each photo. JEB taught herself photography after dropping out of a doctoral program at Oxford University in England. Since 1975, she has been a self-supporting free-lance photographer.

"The thing I most want to photograph is the thing most likely to create some kind of change," she says. "I see photography not only as a way of documenting our lives for herstory, but even more to help create the future direction of our movement and community as lesbians. I hope that lesbians will see in my photos a new direction, a vision that the photograph would help them form and would give them a desire to work toward in the future." As examples, JEB cites the photos she has taken at the Seneca Women's Encampment for a Future of Peace and Justice and at the Michigan Womyn's Music Festival. "These are places where we try to live out a future vision. They are different from our daily lives. It is happening now, but it can still give a vision of the future."

But JEB also wants to provide a realistic picture of lesbian lives. "I hope what lesbians see in my photos is a true reflection of their lives, including both celebration and struggle. I hope the full diversity of our community will be visible in my work and I'm always pushing myself to make it more inclusive in terms of race, age, class, disabilities, body type, regions and so on."

JEB photographs for lesbian audiences. "I want non-lesbians to have a true picture, and to feel positively, but if you think about it, you can start censoring yourself, and then lesbians don't get the images we need. It is more important that we get what we need than that we try to keep them from somebody who might misinterpret them. I make my images for lesbians, and then I try to make sure it is primarily lesbians who see them."

Dream projects for JEB include a trip around the world to photograph lesbians of many countries and cultures. She would also like to finish a current project, a book of photos of lesbians involved in building lesbian community and institutions. "I'm not discouraged about dreaming these projects and others," she says. "A few years ago, the idea of being a full-time lesbian photographer was a dream and now I'm surviving as one."

SUE FLEISCHMANN'S

career as a photographer was stimulated by the few family photos that her grandparents were able to save when they fled Nazi Germany. She feels that such artifacts give people an historical perspective on their lives. "For lesbians, viewing photo collections can give a sense that one's way of life is not isolated, that other women have and do live similarly," she says. Sue is emphatic that photographs should be made with a real sense of craft, so that they will last not only as historical documents but also as beautiful images.

Continued on page 14

PHOTO CREDITS: APPRECIATING LESBIAN PHOTOGRAPHERS

Appreciating Lesbian Photographers

Continued from page 13

A graduate of the New England School of Photography, Sue created her own interdisciplinary major in Media and Women's Studies at the University of Massachusetts. Her background also includes time spent on a kibbutz. Her photos have been published in such diverse publications as the *Boston Globe Magazine*, *The Guardian*, the *Jerusalem Post* and *Sinister Wisdom*. She has also been involved with cable television, as a teacher of video skills and a member of the Cambridge Women's Cable TV Network.

She most enjoys doing portraits of people in their daily environments, such as a series she is currently doing of older women. As a photojournalist Sue covers many unstaged events such as demonstrations, but she also is often called upon to film press conferences, book-signing parties and performances. Sue shot many of the group photos of lesbian poets and writers giving readings that have appeared in *GCN* over the years. As Sue says, "I feel that the lesbian and gay movement is in the vanguard of progressive politics in this country, and to photograph our events is to be nearly on the pulse of what's going on."

The issue of who will view her work has concerned Sue, particularly since she assembled a slide show of lesbian erotica a few years ago. "Trying to figure out who the audience was for this, I became incapable of shooting. Now I don't think as much about the audience — I just photograph and then later decide if I'll put it out to the straight community or keep it inside ours."

The Great American Lesbian Art Show, held in Boston in the summer of 1980, was one solution to this problem. "That created a space that was only ours, and that freed up a lot of women to put out work they wouldn't have if they had to worry about their audience." Sue was one of the organizers of that show, which featured lesbian photography, sculpture, painting and crafts in a lesbian-controlled space.

Sue is currently working on a

series of photographs of older women, and would like it to include more out lesbians. She is eager to hear from volunteers over 40. She also would like to work more with film and video, so that sounds and movements can also be recorded.

Since 1974, the **Lesbian Herstory Archives** in New York City has been providing a space for lesbian materials to be collected and made available to interested women. These materials include thousands of photographs, among them historical and obscure antique photos, photos by professional photographers and snapshots sent in by amateur photographers who want their work available in the Archives.

Deborah Edel, Joan Nestle and Judith Schwartz have each made a lifetime commitment to maintain the Archives. Deborah Edel spoke with me on behalf of all the Archives women.

The reason for the Archives photo collection has to do with hopes for the future and regrets about the past. "We know how important it is to build up a collection so that in the future lesbians won't have the same kind of struggle we've had to find materials," says Deborah. It is for this reason that the Archives particularly seeks candid snapshots by amateur photographers. "The individual women's photos can give the future the fullest representation of what we looked like, how we lived, and what we did."

At the Archives, the photographs are available to researchers with a particular goal and to women who are curious and want to browse. "A researcher might be looking for something like a photo of the inside of the bar, which is the hardest photo to get," says Deborah. The Archives is currently engaged in cataloguing the photo collection. The collection also includes works by non-lesbian photographers such as David Hamilton, and homophobic materials. "We collect all images, so people in the future will know what the straight world promul-

gated about us."

The Archives is always eager to receive photos from any lesbians for their collection. These could be single pictures or whole albums. Says Deborah, "Often women will send a favorite photo of a friend, but not of themselves. It takes a sense of importance of oneself to say, 'I'm important enough to make sure I go down in history.' Part of our job is to make sure women take their lives seriously enough to do that."

One concern of the Archives is that they collect a wide range of images of lesbians. Says Deborah, "The butch image is more visible and easier to play around with, but we hope femme women will also send photos, and not put them aside because they don't represent a certain type of image. We also need photos of women who are uncomfortable — not the very out, strong ones only. Pictures of women who are first coming out, or who are unsure of themselves." She feels that the collection may eventually help to resolve both homophobic stereotypes and lesbian assumptions about themselves. "Having all these materials gathered in these and other archives will allow people to see if there really is a lesbian stance or way of looking at people." (The existence of a unique "lesbian stance" or facial expression is a controversial theory promoted by JEB in her slide show "Lesbian Images in Photography.")

The Archives does intend for its photos to be seen by non-lesbians, unless a photographer specifies they are for lesbians only. The collection is not open to men, but often researchers will publish a photo they found at the Archives in a publication that is available to gay men and straight people. Says Deborah, "I feel it is important for straight people to see the fullest range of lesbian experience. I don't want them to think that there is only one style of lesbian or that lesbians are always happy. And that's a personal opinion of mine, I don't know what Joan or Judith would say about that."

Advice to Amateur Photographers

JEB: Amateur photographers have an important opportunity to make a daily record of lesbian lives. There's so much of daily things that we don't have photographs of, all the domestic things that lesbians have to do because we take care of ourselves. And yet, because they are domestic, we shy away from recording them. But I think it's important to see ourselves with our lovers and friends in a daily way, and not just our birthdays and special occasions. I really encourage women not to be afraid to use their cameras anytime."

Sue Fleischmann: "When you're taking pictures, even just snapshots, take them seriously because they exist as a record of each of our lives. We should take ourselves seriously not just as photographers but as documentarians."

Ellen Shub: "Buy a roll of film, put it in the camera and shoot. What you do shoot would be a matter of personal inspiration and desire. Every time you shoot a roll of film, you learn something about what you photographed or what you want to photograph."

"I enjoy asking people to pick out their ten favorite or ten best prints to show me and to talk about. That makes them look at their work and find ways of presenting it to people."

Deborah Edel for the **Lesbian Herstory Archives:** "Always put good identifying information on the back of the photo — the date, place, event, names of what it shows. The Archives has a whole collection of found images, which are old pictures that appear to be of lesbians, but have no identification. Because femme lesbians are harder to identify by sight, unidentified photos of femme women are much more likely to be lost to lesbian herstory."

The Archives also cautions people not to use the inexpensive photo albums with sticky plastic protective sheets, which apparently damage the surface of the photo.

The Archives is eager to receive all donations. They copy photographs, and if you send a photo marked "Please return" with your name and address (and stamps if possible) they will copy it and send back your original.

Addresses

Joan E. Biren (JEB), 1224 Maryland Avenue NE, #1, Washington, D.C., 20002. JEB is available to present either of two slide shows: "Look to the Women for Courage: Stories from the Seneca Women's Encampment for Peace and Justice" and "Lesbian Images in Photography, 1850-1984."

Ellen Shub, Springfield Street, Somerville. Ellen has available a slide show of sights and sounds recorded on location plus her impressions of the Seneca Women's Encampment. She also has done a slide show on "Positive Images of Growing Older" available from the Unitarian Universalist Service Committee in Boston.

Susan D. Fleischmann, 42 Magazine Street, Cambridge, MA 02139. Susan can do workshops on video production and is available for free-lance work for political campaigns, social service agencies and other types of work.

The Lesbian Herstory Archives, Box 1258, New York, NY, 10016. Telephone (212) 874-7232. The Archives collections are open to women only by appointment. You must call ahead to make arrangements for a visit. The Archives seeks donations of photographs, books, documents and ephemera of all kinds pertaining to lesbian herstory.

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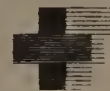
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The Gay and Lesbian Speakers Bureau

By Warren Blumenfeld

A few weeks ago I got a phone call: "Hi, Warren. This is Peg from the Gay and Lesbian Speakers Bureau. I was contacted by a professor at Harvard to have a gay man and a lesbian come talk to his undergraduate sociology class a week from Tuesday from 2:00 to 3:00 in a unit on human sexuality. We supplied speakers last year for the course and it turned out real well. Do you think you might be interested in speaking?"

"Sure, it sounds fine. Give me the specifics."

She told me the professor's name and phone, the room number and building and the number of students in the class. Then she told me that my partner would be Eileen from the Bureau and suggested that I call her well in advance of the speaking engagement to work out the details.

Eileen and I met outside the building for half an hour before we were due in the classroom, using this time to finalize our strategy and to simply let out our silliness so we could purge some of our anxiety. We hugged, took a deep breath, wished each other luck and walked into the building.

The room looked like any college classroom: high windows, green pictureless walls and chairs with small wooden writing tables attached. The students, approximately 25 in number, were listening to the professor tell them that their next term paper (typed, double spaced, no longer than 12 pages) was due in two weeks. Realizing we had entered, he turned around and gave us each a firm handshake. He then introduced us and allowed us to begin.

We positioned ourselves beside the blackboard in the front of the room. I grabbed a piece

of chalk and drew a vertical line dividing the board into two equal parts. I wrote the words "MALE HOMOSEXUAL" on top of one side and Eileen wrote "FEMALE HOMOSEXUAL" on the other. We then instructed the class to give us terms or images they associated with these words and asked them to tell which side of the board to place them on. After an initial hesitation, one male student in the back row called out "faggot" and said it should be placed on the "MALE HOMOSEXUAL" side. Soon other students added to the list with terms of their own:

Local Niches

dyke, pansy, queer, queen, lezzy, gay, etc. We let this continue for about five minutes until the class seemed to have exhausted its imagination, then Eileen explained to the students the purpose of this exercise. She said it was used to break any tension that might exist and to emphasize that the students could feel free to ask any questions they had, no matter how ridiculous or trivial they felt them to be.

It seems to have worked well because after Eileen and I gave a short introduction about ourselves (what we do for work, when we came out, what being lesbian or gay means to us) the students were quite outspoken and asked so many questions that the professor agreed to allow the class to remain a few minutes after the schedul-

ed class time had ended. Their questions included: Is homosexuality natural? What causes it? Are you turned off by members of the opposite sex? Do your parents know? Do you want to have children? What can people who have the same plumbing do in bed? Are you into role playing? Why do gays hate straight people going into their bars? Do lesbians want to be men? How can you tell whether someone is homosexual? Do you think you will always be this way? Are you religious? Do you have a lover or are you promiscuous? Do homosexual men like to dress up in women's clothes? Are most women athletes lesbians? Do you worry a lot about growing old?

As speakers, Eileen and I have learned from other members of the Bureau and through our own experience that a major function of a speaker is to serve as a catalyst for discussion rather than to be a mere walking encyclopedia of information. For this reason, we tossed many questions back to the students for their input and we got some interesting results. When pressed by their classmates, some students admitted that they felt extremely uneasy with the topic and couldn't bring themselves to accept homosexuality while others told of the good relationships they have with lesbian and gay friends and siblings. While we were there, one woman came out. She raised her hand, looked around the room and said, "I wasn't planning to do this

Continued on back of Calendar section

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March 3 to 24

3 saturday

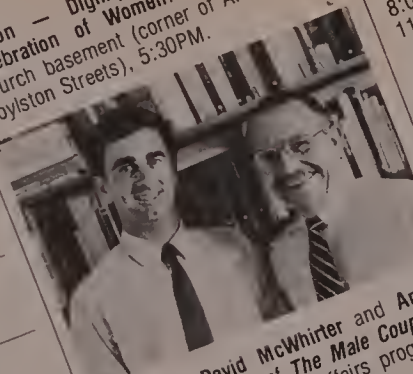
Brookline — *Sexual Healing*, an original multi-media musical play about female sexuality by **Evie Frankl**. \$5.00, or \$3.00 for the unemployed. 8:00PM. Puppet Showplace, 32 Station St. in Brookline Village. Info and reservations: 739-1140

Medford — **Tufts University Boston Campus Gays and Lesbians** Potluck dinner and meeting. 6:30PM. Location and info: Kevin, 423-3985 or Margaret, 782-9541.

New Haven — **Expanding Horizons Coffeehouse** presents an evening with **Judith Schwartz** author of *Radical Feminists of Heterodoxy* **Greenwich Village 1912-1940**. Slide show and discussion. 8PM, YWCA, 48 Howe St. \$3 donation. All women welcome. For more info: 776-2658.

4 sunday

Boston — **Dignity's annual Liturgy in Celebration of Women**. Arlington Street Church basement (corner of Arlington and Boylston Streets), 5:30PM.



Boston — **David McWhirter and Andrew Mattison**, authors of *The Male Couple*, on "Encounter," a public-affairs program on WHTT, 103FM, 7:00 to 8:00AM.

Boston — **Founding meeting of South End Chapter of the Rainbow Coalition**. Music and discussion of South End Issues. 7:00 to 9:30PM. Concord Baptist Church, 190 Warren Ave. (Corner of Warren Ave. and West Brookline St.). Info: 267-3759.

Boston — **Brave and Free**, a celebration of women's struggles on the 80th anniversary of the **Women's Trade Union League**. Speeches, music, theater. Co-sponsored by **Massachusetts History Workshop** and **Women's Committee**, Mass. AFL-CIO. 2:00 to 4:00PM. Faneuil Hall. Info: Susan Phillips, 227-3350 or 734-9238.

Cambridge — **Black lesbian, feminist poet Cheryl Clarke** reads from her works at **New Words Bookstore**, 186 Hampshire St. Donation requested. Info: 876-5310.

Hopkinton — **Tri-County Association** discussion group meets at David's house, 34 Hillcrest Dr. 7PM. Topic: **Gay Rights Bill**. Guest speaker: **Arlene Isaacson**.

5 monday

Medford — **Registration today through the 26th for Women's Community School spring classes**, which begin April 2. **Autobiographical Fiction**, **Carpentry**, **Massage**, **Photography**, **Singing**, **Yoga**. For more information and a brochure, call 381-3278 or drop by 474 Boston Ave., Medford.

Boston — **GCN monthly membership meeting**, 6:30PM at our office at 167 Tremont Street, on the common (near the Park Street and Boylston Street "T" stops).

Cambridge — **Soldier Girls**, a film depicting "experiences of a group of young women newly inducted into the army," will be shown at 7PM at MIT Film/Video Bldg, 275 Mass Ave. Free. For more info: 253-1606.

Boston — **Strategies for a Gay Rights Ordinance in 1984**. Quarterly open meeting of **Boston Lesbian/Gay Political Alliance**. 7:30PM, Room 222, U. Mass, Park Square.

6 tuesday

Cambridge — **Daughters of Bilitis forum: Hypnosis and Self-Hypnosis in Life Management**. With **Marie DeVincellis** and **Blair Johnson** of CALM. All women welcome. 8:00PM, Old Cambridge Baptist Church, 1151 Mass. Ave. Info: 661-3633.

Boston — **The National Lawyers Guild's Committee to Combat Women's Oppression** will present a forum titled, "Combating the interconnection: Women's Economic Status and Their Involvement in Relationships." 7PM at the New England School of Law, Room 203, 154 Stuart St. For more info: 227-7335.

7 wednesday

Cambridge — **Women at 30** is the topic at the **Women's Center** tonight. Discussions are open to all women. 8 to 10PM, 46 Pleasant St., Central Sq. For more info: 354-8807.

8 thursday

Cambridge — **Sissela Bok**, author of *Lying and Secrets*, will give a reading/lecture in MIT's "Women, Writing and Society" series. 12 to 1:30PM. 160 Memorial Drive, Hayden Library Bldg. Free.

Cambridge — **Registration for Women's School Spring Classes** will be at the **Women's Center**, 46 Pleasant St. 12 to 2PM and 6 to 8PM today and 2 to 4PM on March 10 for all women.

9 friday

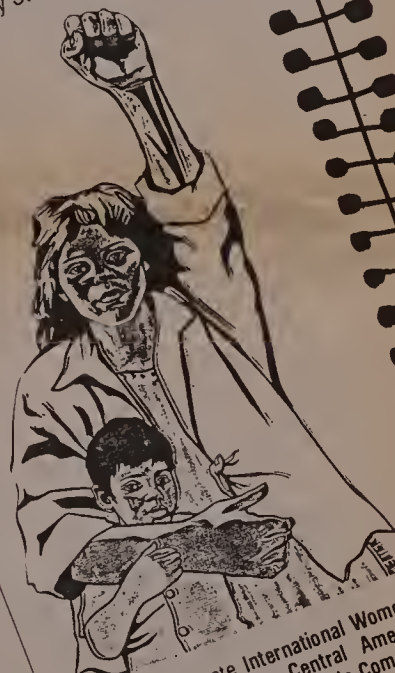
Cambridge — **An Tikva Shabbat service and workshop on Being Gay, Jewish and Proud**. Free. 8:00PM, MIT Student Union, 54 Mass. Ave. Info: 782-8894.

Brookline — **Sexual Healing**. See Saturday, March 3.

10 saturday

Dorchester — **Seventh Annual Dorchester International Women's Day Celebration: Women Organizing, Making Herstory**. 9:30AM to 4:30PM, Grover Cleveland School, 11 Charles St. at Fields Corner. Workshops, speakers, skits, food, more. \$1.00 donation, more if, less if. Info: 265-8195 or 288-4368.

Boston — **International Women's Day Celebration** sponsored by **Women's Pentagon Action** and **Cambridge Women's Center**. Discussion groups, potluck dinner, skits and live music. \$2.00 donation and potluck dish or non-alcoholic beverage requested. 4:00PM to 10:00PM, Church of the Covenant, 67 Newbury St. Info: 354-8807.



Boston — **Celebrate International Women's Day** in solidarity with **Central American Women**. Sponsored by **Women's Day and Alliance Against Women's Oppression**. Speaker from **Casa Nicaragua** and a member of **AMNLAE**, **Women's Association of Nicaragua**, **Rainbow Coalition**, **Denison House Dance Troupe**, **Roxbury Community College**, 625 Huntington Ave. Call 288-0638 for childcare.

Cambridge — **Fundraiser for new group, Women of Color Organizing for Action (WOCA)**. Dance, refreshments. All welcome. \$3.00 donation, more if you can, less if you can't. 9:00 to 1:00, 7 Temple Street. Info: Frenesa, 628-6509, Susan or Bolita, 625-0071.

Cambridge — **Contra Dance** called and taught by **Cindy Green** to benefit **Libana**, a women's chorus. 7:30 to 11:00PM, First Congregational Church, 11 Garden Street. \$5.00 donation. Advance tickets at New Words. Info: 864-6912.

Boston — **Open house for women interested in technical careers**. 10:00 to 12:30, **Women's Technical Institute**, 1255 Boylston St. Info: 266-2243.

Cambridge — **Registration for Women's School Spring Classes** will be at the **Women's Center**, 46 Pleasant St., 2 to 4PM for women needing childcare.

11 sunday

Cambridge — **Hidden Disabilities**, a discussion with four invisibly disabled lesbians on WMBR's 24-hour **International Women's Day** broadcast. 10:30AM on 88.1FM. Info, complete schedule and feedback: 494-8810.

Worcester — **WCUW**, 91.3, broadcasts a day of women's music and issues in celebration of **International Women's Day**. WCUW will be open to all women 9:00AM to midnight, coffeehouse from 8:00PM to midnight. 910 Main St.

12 monday

Cambridge — **Boston NDW Lesbian Rights Task Force** meets 7:00PM, 99 Bishop Allen Dr. New members welcome. Info: 661-6015.

13 tuesday

Boston — **Why Synthesis?**, a colloquium on feminist theory with **Myra Jehan**. 8:00PM, Frost Lounge, Northeastern University.

14 wednesday

Cambridge — **Roommates** is the topic of **Cambridge Women's Center** Introductory, an open discussion group. 8:00PM, 46 Pleasant St. Info: 354-8807.

Boston — **Community Networking Breakfast** for representatives of area gay and lesbian organizations. 8:00AM. Club Cafe, Columbus Ave. at Berkeley St.

15 thursday

Cambridge — **AIDS: Same Struggle, Same Fight**. A forum for the gay and straight communities on medical, social and political implications of AIDS. Speakers: **Cindy Patton**, **GCN** managing editor; **Larry Kessler**, AIDS Action Committee director; **Dr. Marshall Forstein** of **Mobilization for Survival, AIDS Action Committee**, **Haitian Committee on AIDS**. 7:30PM, Old Cambridge Baptist Church, 1151 Mass. Ave. Harvard Square. Info: 354-0008.



Boston — **Not the Marrying Kind**, an im-pregnating gay comedy by **Carol Young**. Tickets \$8.00 at the door or \$7.00 in advance at **New Words**, **Glad Day**, **Body Works**. 8:00PM, **Spectator Arts Theater**, 811 Boylston St., across from the Pru. Info: 497-5572.

16 friday

Cambridge — **Roses for a Knight**, a play about a lesbian knight in the England of Camelot by **Jesse Mauro**, directed by **Marty Kingsbury**. \$5.00 at the door. 8:00PM, Old Cambridge Baptist Church, 1151 Mass. Ave.



Cambridge — **Alambrista**, a film at **Angry Arts** about undocumented Mexican farmworkers in the southwestern US struggling with racist sheriffs, exploitative bosses and la migra (the INS). \$2.50 donation suggested. 7:30PM, Cambridge YWCA, 7 Temple St. Info: 776-1247.

Boston — **Not the Marrying Kind**. See Thursday, March 15.

Boston — **GCN VOLUNTEER NIGHT!** Come help send out the paper to our subscribers. Refreshments and good times. And now finally an intercom at our downstairs door so you don't have to call before you get here. Come anytime after 6pm to our space at 167 Tremont St. (Near Boylston T stop).

7 saturday

Cambridge — **Bobbie Meisels** and other Jewish lesbian tales, a dramatic reading by **Judith Stein**, plus three-woman re-telling, **The Purim Megillah**: a feminist re-telling. Sponsored by **Maxine Feldman's Oasis**. \$5.00 donation. 8:00PM, 186 Hampshire St. (basement of New Words Bookstore).

Boston — **Chiltern Mountain Club's Early Season Bike Ride**, but only if the temperature is above 40° and the streets are dry. Meet at noon on the steps of the Dartmouth St. entrance to the Boston Public Library. Info: Bob Bland, 266-3812.

Cambridge — **Alambrista**. See Friday, March 16.

Cambridge — **Roses for a Knight**. See Friday, March 16.

Boston — **Not the Marrying Kind**. See Thursday, March 15.

Henniker, NH — **A Night of Gay and Lesbian History**, a slide show presented by the **Boston Area Lesbian and Gay History Project** for **New Hampshire Lambda**, a lesbian organization. No charge, all welcome. Slide show follows a short business meeting at 5:30. N.E. College. Info: (603) 746-3339, (603) 889-1416, (617) 926-5607.

Boston — **Amethyst Women's International Women's Day Dance**, a drug- and alcohol-free event for alcoholic lesbians and their women friends. Childcare provided. \$4.00, more if, less if. 9:00PM to 1:00AM, Hill House, 74 Joy St.

18 sunday

Cambridge — **Alambrista**. See Friday, March 16.

21 wednesday

Cambridge — **Lesbian and Gay Associated Engineers and Scientists** meet 8:00PM, GAMIT Lounge, room 50-306, MIT Walker Bldg., 142 Memorial Dr. Info: 288-3228.

22 thursday

Brookline — **Songs of Cultural Transformation**. Songs of peace, feminism, gay and lesbian life and love performed by **Eliot Pilshaw**, as part of **Men's Night Out**, a series of evening workshops and cultural events for men, at 7:30PM at the **Boston Self-Help Center**, 18 Williston Rd., one block north of Beacon St. \$2.00 to \$4.00 donation requested. Open to men and women. Info: Fred Com-moner, 254-0827.

24 saturday

Holliston, MA — **Tri-County Association Steering Committee** meeting 8:00PM at Cliff and Dave's house, 320 Winter St. Open to all. Info: 429-6593.

The GCN weekly calendar includes events in the Boston area of interest to the lesbian and gay community. We try not to leave anything out but remember, we depend on you to keep us informed. Let us know as early as possible what your group is planning.

The deadline is Friday noon for the following issue. Just send the information to **GCN Calendar**, 167 Tremont Street, Fifth Floor, Boston, MA 02111.



I write best-selling novels and hit musicals and heal people. And what do you do?

© Carl Mow

Notes

Compiled by Michael Bronski



quote of the week

"America, you have taste, style and you know a good drag queen when you see one."

— Boy George during the 26th annual Grammy awards on Feb. 28.

opera concert

Boston Concert Opera will be presenting the Boston premiere of Donizetti's *Anna Bolena*.

This little-performed bel Canto masterpiece will be presented on Friday, March 9, at 8:00PM and Sunday, March 11, at 7:30PM. Tickets range from \$8.50 to \$20.00. Call 536-1166 for information and charge line. Tickets are also on sale at Jordan Hall box office and Bostix.

after yentl

The New Ehrlich Theater will present the New England premiere of Simone Benmussa's *The Singular Life of Albert Nobbs*.

Set in Dublin at the turn of the century, *Albert Nobbs* is the story of a woman who takes on a male identity for economic security and then discovers herself trapped in her new role whenever she tries to find love or companionship. Presented off-Broadway several years ago, *Albert Nobbs* won an obie for Glenn Close (up for an oscar in *The Big Chill* this year) in the title role.

The Singular Life of Albert Nobbs will play Wednesday through Saturday evening at 8:00 and Sundays at 3:00PM. Tickets range from \$6.00 to \$10.00. Reservations and more information can be obtained by calling 842-6316.

Niches

Continued from front of Calendar section

in this class, but I need to say for myself that I not only support these two speakers, but I am myself a lesbian." She continued by saying that it was important for her to tell others this at this juncture in her life so she can grow as an individual and feel a part of a larger community and larger movement. Another student told her that he didn't understand "why gays have to flaunt who they sleep with by having to tell the whole world" and Eileen talked about the ways in which straight people flaunt their lifestyles every day without even realizing it.

Seeing that we had run overtime, the professor cut off the discussion at this point by thanking us for a "lively and informative session" and promised to call the Gay and Lesbian Speakers Bureau again next semester.

We hung around a few minutes after class to talk with some of the students individually and to congratulate the woman for her courage in coming out to the class. Then we left feeling drained but at the same time exhilarated and a bit high with the knowledge that even if the students didn't hear a word we said, our mere presence had to have made a difference. For those students who hadn't previously discussed the topic seriously, they now may begin at least to think about it and for those who might have been questioning their own sexual identity, Eileen and I showed them that anything is possible. The day was a success.

The Gay and Lesbian Speakers Bureau (GLSB) has been helping to provide speakers to community, religious, governmental, media and educational organizations since it was founded in February, 1972. Originally called Gay Speakers Bureau, it developed as an outgrowth of two other groups, Daughters of Bilitis and Homophile Union of Boston, when representatives of these groups decided to combine speaking functions into a single separate organization.

Today GLSB defines itself as a "membership organization" coordinated by its officers, a steering committee and a part-time paid staff person. The three officers, who are elected by the membership, serve one year. It is the role of the president to chair the meetings and conduct the day-to-day business of the group. The secretary keeps the minutes, continually updates the membership list and produces and distributes the monthly newsletter which notifies Bureau mem-

gay moms on stage

Not The Marrying Kind, a touching and hilarious view of a gay woman choosing to have a baby, will premiere at the Spectator Arts Theater, 811 Boylston Street, Boston for a two-week engagement beginning March 15.

Written and directed by Carol Young, who co-produced the Boston Woman's Theater Festivals and wrote/directed the musical hit *Pirates!*, will play March 15 to 17 and 22 to 24 at 8:00PM. There will be a special Sunday matinee at 3:00PM on March 18 which will be free to mothers-to-be and will also be ASL interpreted for the hearing impaired.

homomovies

The Nickelodeon is screening the *Basileus Quartet*, a bitter-sweet tale of a chamber orchestra — with a gay member — who, after devoting their lives to music for years, must now deal with a new, much younger, addition who is devoting his life to life as well as music. Although not specifically concerned with sexuality, it is a touching story of men who have repressed their lives into their art, and how they then have to deal with their lost dreams and the possibilities now open to them.

The Harvard Square theater will be showing two lesbian films (or at least, two films about lesbians, since they are both made by straight men): *Lianna*, on a double bill with *Return of the Secaucus 7* on March 3, and *Personal Best* on Wednesday, March 7. On March 8, they will be showing *Last Tango in Paris*, probably one of the most modern sex films in recent years. When he originally conceived it, director Bertolucci was planning it as a story of the chance meeting of two gay men. Box office standards prevailed and it became a heterosexual love (?) story.

Sack Theater will be presenting a new documentary, *Burroughs*, on March 2, for a limited two-week engagement. *Burroughs* touches on writer William Burroughs life, writing, friendships, sex life, drug use and most everything else you ever wanted to know about him.

There will be a benefit for the Boston Film and Video Foundation at the Exeter Theater at 7:30PM on Thursday, March 8. BF/VF will be showing the New England premiere of award-winning animator Norman McClaren's *Narcissus* McClaren, one of the most innovative of contem-

extended passione

Albert Innaurato's *Passione*, after getting good reviews in GCN and other Boston papers, will be extending its run at the Nucleo Eclettico Theater, 216 Hanover St., North End, Boston, until March 18. Performances are at 8:00 on Thursday and Friday; at 6:30 and 9:30 on Saturday; at 3:00 on Sunday. Tickets are \$10.00 on Fridays and Saturday, \$8.00 on Thursday and Sunday. Call the box office, 367-8056, or Teletron, 720-3434, for tickets.

porary animators and creators of live-action film, is planning to attend the benefit, which will also



feature seven of his other films in their original 35mm format. Tickets are \$5.00. For more information call 536-1540.

bers of upcoming events and meetings while providing minutes of past meetings. The treasurer is responsible for keeping financial records and receiving and disbursing funds.

Another important position is that of scheduler. This person matches speaking engagements with speakers and has to be not only a good organizer but also has to be a juggler of sorts. A good sense of humor doesn't hurt either.

The Steering Committee, the policy setting body of the Bureau, comprises the officers plus others elected by the membership. They meet once a month, traditionally on the first Sunday evening, an hour before the general meeting, to conduct Bureau business and plan upcoming events. Recently a basic organizational restructuring plan has been presented which would create a number of ongoing committees, each responsible for specific duties. If accepted, this plan would change the makeup of the Steering Committee to include officers plus representatives of each committee.

The lesbian and gay community is rich and diverse in its makeup; this is the pool into which the Bureau dips for its volunteer speakers. Members come from a wide range of backgrounds and experiences and the process of joining the Bureau is rather simple. Those with an interest come to a general monthly meeting and some choose to participate in an occasional "training session," which includes a role playing simulated speaking engagement. Often a new member will attend an actual speaking engagement as an audience member to get a feel for the situation before participating as a speaker.

Due in part to the proceeds derived from the premiere benefit showing of the film *Pink Triangles*, GLSB was able to reach its long-standing goal of hiring a part-time coordinator in May, 1982. During the past two years the job has developed into a general overseer position responsible for generating speaking engagements, grant writing, publicity and public relations. The position has been sustained through honoraria received from some of the speaking engagements and through the support of progressive foundations, including Haymarket People's Fund, Boston-Cambridge Ministries for Higher Education, Resist, Astraia Foundation and the New England War Tax Resistance.

These funds have also gone into the production of Bureau literature including a brochure; a periodically updated *Selected Bibliography*

listing readily available books, periodicals, and other resources on lesbian and gay lifestyles and issues; and the introductory pamphlet *Some Things You Should Know About Being Gay*.

Occasionally a local organization will produce something of a truly ground-breaking nature which has national relevance. The newly created *Gay and Lesbian Speakers Bureau Manual* most certainly falls into this category. Almost six years in the research and development stage, this 71-page manual offers a wealth of valuable information and can be used by any organization or individual doing public speaking around the issues of lesbian and gay lifestyles. Produced by GLSB members, it includes a short history, by-laws and an explanation of the operating structure of the Bureau; points on how to set up and conduct speaking engagements and the training of speakers; typically asked questions and suggested responses; and an analysis of the process of group communication. In the appendix there are anecdotal accounts of past speaking engagements and samples for forms and questionnaires the Bureau has found helpful for evaluating and following up engagements.

With the Manual project off the ground, GLSB members are setting their sights on other ongoing and long-range goals. Through their affirmative action program, efforts are underway to increase the diversity of speakers to include more people of color and to insure greater age and ethnic diversity. Also, as in years past, an ongoing attempt is being made to generate a greater number of speaking engagements coming into the Bureau.

Realizing that it cannot survive financially solely on revenues derived from speaking engagements, other fundraising plans are underway. Included are foundation proposals, benefits and a drive to distribute the Manual. Tax-exempt status forms have been submitted and a decision is pending.

Steering Committee members encourage the community to support the Bureau by helping to generate speaking engagements, by volunteering time, and by attending future fundraising benefits. Only with your aid can the Bureau truly live up to its motto: "Speaking For Our Lives."

For information on how to obtain GLSB literature, including the Manual, or to set up a speaking engagement, write to Gay and Lesbian Speakers Bureau of Boston, PO Box 2232, Boston, MA 02107 or phone (617) 354-0133.

An Alternative Voice: Sonia Johnson, Candidate

By Jo Schneiderman

Sonia Johnson, a 47-year-old divorced mother of four, first gained national attention in 1978 when she was excommunicated from the Mormon church for her ardent support of the ERA. Later, she was one of 37 women in Chicago who went on a hunger strike to dramatize their concern that the ERA be passed.

Now Johnson is a Citizen's Party candidate for president, running on a feminist platform.

Speaking rapidly in the living room of a Cambridge house that is buzzing with meetings and preparations for a rally later that evening, Johnson outlines her beliefs. "We must make it clear," she writes in her campaign announcement, "that the oppression of women lies at the core of our present dilemma; that it is the archetypal oppression upon which all other oppressions... are modelled."

Johnson chose to run for president after speaking before the Citizen's Party National Convention in September, 1983. Judith Enck, her campaign manager, explains that although Johnson made a stirring feminist speech at the convention, she did not decide to run until receiving calls and letters from women who felt it was time for a feminist voice to be heard amid the male-dominated presidential campaign.

Realistically, Enck admits, an alternative party candidate has no chance of actually being elected. The Citizen's Party's rationale, she says, in participating in the presidential elections, is that now is the time that people are willing to listen to politics. Election time is ripe for educating voters and pre-



ple's lives, rather than profit."

As a temporary measure, Johnson would "restore all the social programs that have been cut." "I would make it socially unacceptable," she prophesies, "to beat children and women." Using the president's power in the media, Johnson would present com-

have to be more politically acute — so much more than women who are living heterosexual lives." Johnson expects "the more oppressed to rise with more vigor." "The more radical they are," she notes, "the more all-encompassing their issues are."

In addition to including out lesbians and gays in her White House staff and providing presidential support for living openly, Johnson would direct funds towards AIDS research. "I am ashamed," she laments, "of the way we, as a nation, have dealt with this horrible problem: that people are willing to see how serious AIDS is only if it spreads out of the gay community."

Johnson is currently the only Citizen's Party candidate for president, although Enck explains that the Citizen's Party is still going through a primary process. Johnson is supported both by the Citizen's Party and by an indepen-

dent organization called "Women for Sonia."

Johnson recently won an important electoral victory by being the first third-party candidate to qualify for matching funds. If she can get her name on the ballot in 20 states and raise \$100,000, then the government has agreed to match that money.

'I am ashamed of the way we, as a nation, have dealt with this horrible problem: that people are willing to see how serious AIDS is only if it spreads out of the gay community.'

of Johnson's plans to eradicate homophobia would be through presidential appointments. "The president has 3000 appointments to make," she notes. Johnson would appoint lesbians and gays to high offices, provide media access and encourage lesbians and gays to bring suits against discrimination on the local and state level by providing funds. Presidential support of such suits, Johnson predicts, would lay the groundwork for legislative reform and eventually a constitutional amendment prohibiting discrimination based on sexual preference.

Lesbians who have been active in confronting militarism have won Johnson's respect. "I see in the women's movement, why lesbians are the backbone.... They have two oppressions and are much more connected to women." Johnson perceives that "lesbians

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...but *GCN* wants to remind its readers that gay men are at particular risk of contracting hepatitis B, a liver infection which kills 5000 people each year. That's five times as many fatalities each year as have ever been caused by AIDS. As of yet, there is no specific preventative or cure for AIDS. But we do have a vaccine for hepatitis B.

If you have already had hepatitis B, you may not need the vaccine. It's even possible that you may have contracted a mild form of the disease without knowing it. A simple and relatively inexpensive screening can determine whether you already have the hepatitis B antibody, or if you should consider getting the vaccine. So visit your doctor, your local gay clinic, or a community health center and ask about the hepatitis B screening and vaccine. And if you can, consider making a donation so that those who can't afford the expensive treatment can stay healthy too.

In Boston, the hepatitis B screening and vaccine is available from the Fenway Community Health Center, which maintains a fund to provide grants and loans to those who cannot afford the vaccine. For more information, or to make a contribution to the fund, call the Fenway Community Health Center at (617) 267-7573.

senting an alternative voice, she says.

Johnson's voice is ringing loud and clear. "People say to me, 'You don't really want to be president,' " she quips, "but I do. Think of the power of the office." If Johnson were elected she says she would use that power to "bring a model of a different way of solving problems.... I would talk about the power of the presidency, I would make it very overt."

Turning swords into ploughshares would be Johnson's first order of business. She plans to overturn the war research by scientists and engineers on which the nation is now spending enormous resources, and direct them to spend that money on peace research, to root out the sources of violence in our society and to transform the US into a peaceful nation. "I would make [peace conversion] a national priority," Johnson comments. "What the US makes a priority, turns out to be a priority [for the world]."

Once she had begun to convert war industry to peace industry, Johnson would then "begin demilitarizing the US and the planet" by withdrawing all US troops, military advisors and trainers from all countries, where now, she says, they support repressive regimes in order to satisfy the needs of multi-national corporations.

"I would make it clear that why I'm doing this," Johnson continues, "is that the social order has to be based on the quality of peo-

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Eager to Enjoy

By John Hiller

Most people get to come out once. I feel that I have come out three times. Ever since I was in my early teen-years I knew that I was gay. I thought and dreamed about boys. My family were strict Baptists and I grew up in the midwest. Because I did well in school it was taken for granted that I would go to college and become a minister.

Coming Out

After high school I did. Although I knew that I was attracted to boys and men I had done nothing about it. I thought that at school it would all be put behind me.

It wasn't. For the first time away from my parents I discovered other boys and men who were also interested. In me. I stayed at school for a year and a half, long enough to know what I really wanted. And enjoying myself too. While I was at school I discovered fantasies that I had always kept

were not sincere. I do not mean that they would not call me after I had given them my phone number. I mean that they would not do what they promised back at the bar. Time and again this would happen to me.

Some of them were liars. Like the ones who would promise to do all number of things and then when you got home wanted only to lie in bed and cuddle.

Some of them were frauds. Like the one who told me that he was the heaviest top in Boston. He took me home and showed me his living room walls spattered with blood. He said he was a doctor and said that I had nothing to worry about. And in ten minutes he wanted me to fuck him with dildos. I went home, as I would rather cuddle.

Some of them were power hungry. They only wanted to bring someone home and order them around. They couldn't care less about doing things to me or touching me. They would do well to get jobs as conductors on trains and tell people where to get off and on. I had come out but I was not

I was into S and M. Once I understood this I was even more eager to enjoy the torments of earth, and not just in my fantasies either.

away from myself. They usually involved atoning for my sins and showing Christ that I was really sorry and would rather suffer torment on earth than the torments of hell.

After my first coming out I read some books and discovered that my fantasies had a name. I was into S and M. Once I understood this I was even more eager to enjoy the torments of earth, and not just in my fantasies either. I decided that I had to leave school and make my way in the world; I moved to Boston. It seemed to be a small city and I had never been any place bigger than Cleveland. I hoped to find a new life there. This meant to me more sex with men and being able to act out on my fantasies. Which even though many books told me were not good I knew was what I wanted and would be good for me.

This was the second time that I got to come out.

I moved to Boston and stayed with an old friend from high school until I found a job and got my own place. I was soon working and managing to go out to bars and meet people who I wanted and who wanted me. This was how I had always hoped it would be. I was also meeting people who had the same fantasies that I did. I thought that I was in heaven while suffering the torments of hell here on earth.

But I was soon disillusioned. Many of the men that I have met

happy.

That was six months ago. Since that time I have met some new friends and have become more comfortable in Boston. Through my friends I have met some other people who are interested in the same things that I am. We talk about these things first and I am always sure of having a good time when we finally go home. I trust these people and they like and trust me. We both enjoy our bodies and help one another enjoy.

This I think is the third time that I have come out.

Maybe you have to come out three times: once to know who you are; once to know what you really want to do; and once again when you are able to find people who you enjoy doing it with.

I would just like to tell people that although it has only been less than a year, many times I was not sure that I had made the right move by leaving my family and school. It was hard and I was unsure.

But now I am sure. You have to do what you know you have to do. I only hope that everyone is as lucky as I am in being able to find what that is and to find people that I like and trust.

I want to thank *Gay Community News* for letting me say this in the paper and I hope that it will help someone who has just moved to Boston or anywhere else to get to know themselves and feel happy.

Malden

Continued from page 1

the fact that the Supreme Court hasn't recognized you has no bearing whatever."

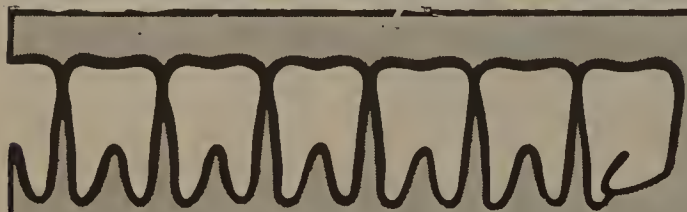
Because Massachusetts law would require the granting of a home rule petition by the state legislature, the Human Rights Commission has no direct enforcement powers, but is meant to serve more as a source of education and mediation. In addition, the commission may recommend cases for enforcement to state agencies such as the Massachusetts Commission Against Discrimination (MCAD). Until the legislature passes a state-wide lesbian and gay rights bill, however, the MCAD is powerless to consider cases of discrimination

on the basis of sexual preference.

"A major part of this commission will be of a preventative nature," says Councillor Anderson, "to make a strong statement that this city does not condone discrimination. The city needs to make the strong statement that this kind of thing is not acceptable in Malden."

Appointments to the Commission, which will be made by the mayor with the advice of the Advisory Council and the confirmation of the city council, are now under consideration. Nominations, according to the mayor's office, are being coordinated by the Rev. Louis Sibley of Emmanuel Baptist Church.

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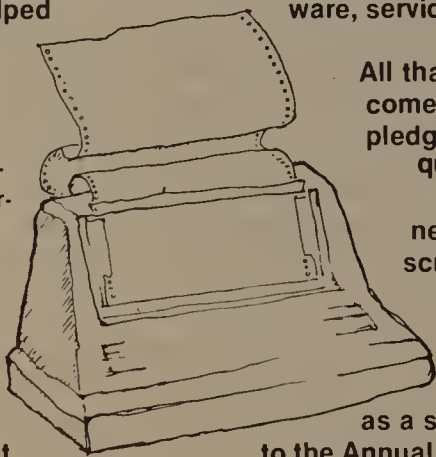
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For two years, GCN's Sustainer Program has provided the financial boost necessary for growth and change in the paper. The first Sustainer Campaign in 1982 underwrote a staff salary raise. The 1983 Campaign helped us to expand GCN from 16 pages to 20 pages each week.

The support GCN receives from its Sustainers makes the difference between bare survival and growth. This year, plans are under way to computerize GCN. Currently, several hardy volunteers spend late night hours entering our mailing list into an antique PDP 11 hidden away in distant Quincy. We pay over \$3,000.00 each year just to rent time on it! Our Marketing Department scratches pencil to paper, trying to figure out who renews their subscription and when; billing our advertisers takes even more



time, not to mention that trying to remedy subscription problems is a nightmare. You can help us change all that. Our Sustainer goal for this year is \$10,000; enough to buy the right computer, software, service contract and cover the costs of the conversion.

All that's needed for you to become a GCN Sustainer is your pledge to contribute \$30. each quarter in 1984. We'll send you our quarterly *Insider* newsletter, a one year subscription to GCN, two introductory gift subs to give to your boss, relatives, long-lost ex-lovers or new-found friends, and as a special treat, an invitation to the Annual Sustainer Dinner Party in December. Use the form below and help bring GCN into the computer age.

Illustration by Paul Brouillette

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In a scene from *Big River* are (left to right) Thomas Derrah as Tom Sawyer, Ben Halley Jr. as Jim and Robert Joy as Huck Finn.

Homosexual Undercurrents

Big River: The Adventures of Huckleberry Finn. Music and lyrics by Roger Miller. Book by William Hauptman. Directed by Des McAnuff. With Robert Joy, Ben Halley, Jr., Jeremy Geidt, Karen McDonald. At the ART, at the Loeb in Harvard Square. Through March 25. In repertory. Call 547-8300 for dates and ticket prices and information.

By Michael Bronski

It might sound like a stupid cliché, but Mark Twain's *Huckleberry Finn* is one of those books which are so great, so layered, that they can mean any number of things to any number of people. For years relegated to the

category of "books for children," *Huckleberry Finn* has managed to survive the slings and arrows of wrong-headed criticism since its publication just 100 years ago and has still managed, more or less intact, to make it to the stage of the Loeb. *Big River*, *Huck Finn* in its newest incarnation, is a wonderfully pleasant and beautifully mounted show. Much of it looks and feels like the memories of that hazy first reading of the novel. But for all of its charm and theatrical good-sense, there is something missing.

It is not just this homosexual undercurrent which motivates the book, but Twain's very understanding of how sex is reflected and refracted by the socially enforced gender roles.

Let's first back up a bit. *Huckleberry Finn*, clothed in the sheepskin of a boy's adventure story, is a pretty scathing attack on human nature, and a very astute commentary on how American culture (not changed all that much in the past 100 years) functions and dysfunctions, with specifics about gender roles and expectations. Everyone knows the story: Huck leaves his small town to escape being "civilized" by the Widow Douglas. He wants to ride the river in a raft and be free. He takes up with Jim, a runaway slave, and the two of them encounter hucksters, rubes, victims and generally disagreeable people as they sail along the river. Finally, through a series of coincidences, they manage to gain their own freedoms: Jim's from slavery and Huck's from the "civilization" of town life.

Ever since critic Leslie Fiedler's essay "Come Back to the Raft Ag'in, Huck Honey!" in the 1950s,

critics have always seen this as a flight from responsibility (i.e., marriage and children) and bad. But Twain's novel casts it in a better light. It is only by running away that Huck can finally come to his own moral decision to help Jim escape and become a free man; he declares, most shockingly to 19th century readers, that he would rather go to hell than betray a friend. (A remark echoed later on by E.M. Forster when he wrote that if he had to choose between friendship and country he hoped he'd have the guts to choose his friend.)

There's a lot more going on in *Huckleberry Finn* than is taught in junior high school. The claim that it is a children's book has usually been an attempt to hide the more savage or complicated aspects of it. *Big River* is a leisurely, story-theater retelling, sort of an American *Nicholas Nickleby*, which doesn't leave anything out. All of the episodes are there, flowing before us like the Mississippi carrying Huck and Jim on a raft. Playwright Hauptman has chosen to keep the narration clean and to offer the plot with little or no interpretation. He relies a bit on the assumption that *Huck Finn* is just a children's book, that is, a story without very serious implications, and played flatly it does seem so. Much of Twain's more savage detail is left out — the Grangerford/Shepherdson feud is presented as idiosyncratic rather than almost psychotic as in the original portrayal — but the accumulation

of social horror after social injustice cannot be escaped. The world that Huck and Jim are running away from is horrible. Women are either cast in the roles of repressive "civilizers" or as victims; men are killers, thieves or idiots.

Hauptman's story-theater narrative technique might let the character of Huck comment upon the action a little more than he does. But Hauptman has opted for a scene-by-scene depiction rather than a cumulative amassing of the undercurrent of life along the Mississippi. The music and lyrics by Roger Miller are perfectly suited to the pastoral tone of much of the play — they reinforce the joys of escape, but do not do much for explicating the horrors of what is being run away from.

No single interpretation of *Huck Finn* is going to be the right one. And there have been several stage and film versions which completely sanitize the tone and content of the novel. The odd thing here is that Hauptman keeps most of Twain's story but seems to refuse to let it reach its own logical conclusions. The most moving parts of the show are of Huck and Jim on their raft singing about their life of freedom — without any sexual sub-text whatsoever, but that would be asking for too much — and this does conjure up a very American idyll: open space and unlimited freedom. But time and again this poetic reverie is interrupted by the horrors of civilization — murder, fraud, chicanery, intolerance — and the play seems not to want to deal with the broader implications of any of these.

The theme of freedom has always been appealing in both American literature and theater. In the early 1950s, Kurt Weill and Maxwell Anderson were planning to do a musical of *Huck Finn* and to judge their collaboration in *Lost in the Stars*, an adaptation of Alan Paton's *Cry the Beloved Country*, they would have been a little more aware of the dialectic between the quest for freedom, sexual or otherwise, and the harsh realities of civilizations.

Big River is an enjoyable, well crafted, lovingly produced version of *Huck Finn*. It gives us all the good feelings without much of the angst or complications. Their choices in distilling from the Twain novel were shrewd. The writing and directorial talent are more than apparent. It just feels as though they have bitten off less than they could chew. If they had decided on a little more, the play might have had some pungency and bite as well as the sweet taste of freedom.

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Prisoners Seeking Friends

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I would also like to get a penpal. My hobbies are reading, collecting pictures, (my nickname is 'Polaroid' or 'Snapshot') and I love people with a sense of humor. Edward PATTERSON, 31522-066, Box 1000, Otisville NY 10963.

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I am a gay prisoner from Mass and would enjoy hearing from gays in all walks of life. I am good looking, dark irish, butch. Your newspaper has been an inspiration to our identity and pride. Best wishes! Stephen KENNY, 071539-596, Box 99, Clermont FL 32711.

Indian male, hazel eyes, dark brown, medium build, seeking correspondence with other GAY MEN. A/A Jay HOLZAPFEL, 13287-2, PO Box 41, Michigan City IN 46360.

I'm 6 ft, reddish brown hair, hazel eyes, and looking for some people to correspond with. Douglas DAILEY, 090142 MN-443, PO Drawer 1072, Arcadia FL 33821.

I have a nice healthy and firm body, am honest eager to please and be pleased. Seeking relationships with gay males or TVs who might consider getting when I get out. I prefer older men. James KENNEDY, 908135, MCI/G-541, No.456, Box 158, Lowell FL 32663.

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I'm a fairly accomplished artist and enjoy drawing my own stationary and greeting cards (but I have no one to send the stuff to!) I would very much appreciate getting some mail from other gay individuals who would enjoy exchanging cheerful letters. James L. MARTIN, 076242, PO Box 747, Starke FL 32091.

I am an outdoorsy person and like all types of animals. I like to go shopping for clothes and also to go out and enjoy the nightlife (which I haven't done much of lately). I like meeting new friends too (of course). I was just starting hormones when I was arrested. (I'm also aka Barbra L. Callahan). Brian S. HERRON, 16618-2, PO Box 30, Pendleton IN 46064.

MONA LISA! I'd very much like to hear from you again. Please contact me. Angel Roberts, 178 N. Harrison, Ogden UT 84404.

My hair is black and worn in an Afro-style most of the time. My eyes are bedroom black, and when I look at you, it takes you off your feet. I would like to find a mate to write to. Always waiting, Henry WATKINS, 300713, Ramsey I Unit Farm, Rt 4, Box 1100, Rosharon TX 77583.

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